Arabic Grammar Unlocked

A complete study of the Ajurroomiyyah

Mustafa Siddiqui

Arabic Grammar Unlocked
FIRST EDITION

A complete study of the *Ajurroomiyyah*

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Disclaimer

Introduction

الحمد لله رب العالمين والصلاة على رسوله الكريم

All praise belongs to Allah, Lord of the Worlds, and prayers and peace upon His noble messenger.

السلام عليكم ورحمة الله وبركاته

Dear reader, what you're holding in your hands is the result of a journey spanning several years. The story starts when I was first seriously learning Arabic grammar and was introduced to the classical text on Arabic grammar known as the *Ajurroomiyyah*, which needs almost no introduction to any serious student. Although I had already learned most of the rules before studying it, studying its commentary with a teacher is what really blew the doors off in my understanding, and I came to the realization that despite the presence of many different teaching methods, there is a reason why texts like the *Ajurroomiyyah* and Ibn Malik's *Alfiyyah* have been taught throughout the centuries, and we shouldn't overlook the importance of studying them. With that in mind, I wondered if anyone had produced a detailed explanation of it in English. I came across some straight translations, some (incomplete) explanations and some videos, but nothing as of then in written form.

Beginning in 2016, I started a series of posts explaining the *Ajurroomiyyah* on UltimateArabic.com, as adapted from *al-Tuhfat al-Saniyyah* and other commentaries I found useful. One request that consistently came from readers was to have it all in one document for easy reading. After finishing the series in 2017, work began on getting it into print form with many hours of editing, re-thinking and re-formatting. This book is the result of that effort, so I hope that leads you to treasure it and benefit from it.

This book is written in explanation of the *Ajurroomiyyah*(الآجُرُّوْمِيّة) by the scholar Abu Abdillah Muhammad ibn Abdillah ibn Dawud as-Sanhaaji(أبُوْ عَبْدِ اللهِ مُحَمّد بْن عبْدِ اللهِ بن داودَ الصَنْحاجي), famously known as Ibn Ajurroom(ابْن مآجُرُّوْ). He lived between the years 672 to 723 after the prophetic migration to Madinah. Since then it has been passed on and explained to generations throughout the centuries.

Much of the content of the book is adapted from *al-Tuhfat al-Saniyyah*(التحفة السنية), written by Muhammad Muhyi ad-Deen Abd al-Hameed. In addition to

that, I added extra benefits that I thought should be mentioned, as taken from commentaries by Sh. Muhammad bin Saalih al-Uthaymeen and others (may Allah have mercy on them all).

Most, if not all, the questions and exercises were taken from *al-Tuhfah*, except that I have provided answers and solutions in an appendix that were left unanswered in the original work.

It's up to you how you want to read it, but regardless of your level, take a few moments to go through the table of contents. This will prepare you for the journey ahead and is a habit that will benefit you when facing any book for the first time.

Beginner students can start right from the beginning, but if you have already studied before, the questions at the end of each section will help you know if you need to review the section before moving on. To make it easier for you to absorb the material, I've deliberately chosen to keep the tone conversational throughout the book.

May Allah use this book to make learning the language of His book and His Prophet صلى الله عليه وسلم easy for you and for you to benefit many others with it. May He have mercy and forgive on those who passed this knowledge on to us, and the final word is all praise belongs to Allah, the Lord of all the worlds.

- Mustafa Siddiqui (April 2019)

Chapter 1: What is speech?

We're going to dive into what is considered "speech" in Arabic. To start with, the definition given in الآجُرُّوْمِيّة (the *Ajurroomiyyah)* is:

الكَلامُ هُوَ اللَّفْظُ المُرَكَّبُ المُفِيْدُ بِالوَضْعِ

كَلام (speech) is beneficial (دمُفِي), composite (بّمُرَك) utterance (ظلَفْ), upon established rules (عبالوض).

The word كلام (*kalaam*) has two meanings, one in the language, and one used in the science of grammar.

- The linguistic كلام is whatever you get a benefit from because of, whether it is an utterance or not (e.g. writing, drawing or pointing).
- As for the كلام in the sense of grammar:
  - It must be an utterance
  - It must be composite
  - It must be beneficial
  - It must be set in the Arab way

"It must be an utterance"

It must be a sound that contains some of the alphabetical letters (ا through ي). Some examples are مَدُأحْ (Ahmad), يَكْتُبُ (*yaktubu*), and عِيْدٌسَ (happy). Each of these, when pronounced is a sound that contains four letters from the alphabet. Pointing, for example, is not called *kalaam* by the grammarians because it doesn't have sound, even if it's called speech by the linguistic scholars because of the benefit attained by it.

"It must be composite"

It must be composed of two words or more. For example:

- مُحَمّدٌ مُسافِرٌ - Muhammad is a traveler
- العِلْمُ نافِعٌ - Knowledge benefits
- يَبلُغُ المُجْتَهِدُ المَجْدَ - The striver attains glory
- لِكُلِّ مُجْتَهِدٍ نَصِيْبٌ - Every striver has a dividend

- العِلمُ خَيرُ ما تَسْعَى إلَيهِ - Knowledge is the best that you pursue

Each of these expressions is called “speech”, and each of them is composed of two or more words, as a single word is not called “speech” by the grammarians unless something else comes with it. This "something else" can be actual as in the previous examples.

It can also be implied, as when someone says to you مَنْ أخُوْكَ؟ (“Who is your brother?”) and you simply say “Muhammad”. This single word مُحَمّدٌ is then considered "speech" because the implication is مُحَمّدٌ أخِيْ (“Muhammad is my brother”), which is really three words: محمد (“Muhammad”), followed by أخ (“brother”), then the pronoun ي (“me”).

"It must be beneficial"

It is appropriate for the speaker to pause such that the listener is not waiting for something else. If you were to say “إذا حَضَرَ الأُسْتاذُ” (“When the teacher comes...”), then this is not called speech, even if it was composed of three words because the listener is waiting for what you say after it (i.e. he's thinking "What will happen when the teacher comes?"). If you were to say “إذا حَضَرَ الأُسْتاذُ أنْصَتَ التَلامِيْذُ” (“When the teacher comes, the students listen”), it becomes speech through attaining the full benefit.

"It must be set in the Arab way"

The words that are included in the speech are from the utterances that the Arabs have set for specific meanings. For example, حَضَرَ is a word that the Arabs have set for a meaning (the occurrence of "presence" in the past tense). The Arabs have set the word مُحَمّدٌ for a meaning, which is the entity of the person who named by this name. If you say “دحَضَرَ مُحَمّدٌ” (“Muhammad came”), it includes two words, each of which is from what the Arabs have set down. On the contrary, if you speak with speech from what the non-Arabs have put down, such as Persian, Turkish, Berber or a European language, then it is not considered “speech” by the scholars of Arabic, even if the people of other languages call it that.

Examples of speech that fulfills all 4 of the conditions above

- الجَوُّ صَحْوٌ - The weather is clear
- البُستانُ مُثْمِرٌ - The garden bears fruit

- الهِلالُ ساطِعٌ - The crescent is shining
- السَماءُ صافِيَةٌ - The sky is clear
- يُضِيءُ القَمَرُ لَيْلاً - The moon lights up at night
- يَنْجَحُ المُجْتَهِدُ - The one who strives will succeed
- لا يُفْلِحُ الكَسُولُ - The lazy person will not be successful
- لا إلَهَ إلا الله - There is no deity (worthy of worship) except Allah
- مُحَمّدٌ صَفْوَةُ المُرْسَلِينَ – Muhammad صلى الله عليه وسلم is the elite of those sent
- الله رَبُّنا - Allah is our Lord
- مُحَمّدٌ نَبِيُّنا – Muhammad صلى الله عليه وسلم is our prophet

Examples of single words

- مُحَمّدٌ – Muhammad
- إبراهِيمُ – Ibrahim
- قامَ - He stood
- مِنْ - from/of

Examples of speech that has more than 1 word but does not give a complete meaning

- مَدِينَةُ الإسْكَنْدَرِيَّة - The city of Alexandria… (What about it??)
- عَبْدُ اللَهِ - The slave of Allah…
- حَضرَمَوتُ – Hadramaut…
- لَو أَنْصَفَ الناسُ - If the people were fair/just...
- إذا جاءَ الشِتاءُ - When the winter comes... (What will happen when it comes??)
- مَهْما أَخْفي المرائي - No matter how much the hypocrite hides...
- أن طَلَعَتِ الشَمسُ - That the sun rises...

Questions

1. What is كلام (speech)?
2. What does it mean that it be an "utterance"?
3. What does it mean that it be "beneficial"?
4. What does it mean that it be "composite"?
5. What does it mean that it be set down in the Arab way?
6. Bring 5 examples that the grammarians would call “speech”

.... and you've just completed a chapter in Arabic studies. Maybe you saw some Arabic words that made you feel uncomfortable, but that's okay because you’ll get used to them as we go along إن شاء الله . Next, we’re going to look at the types of words you’ll see in Arabic.

Chapter 2: Types of words

We've gone into what counts as كَلام (proper speech). Now we're going to look at the three kinds of words used in Arabic.

From the *Ajurroomiyyah*:

اسْمٌ وَفِعْلٌ وَحَرْفٌ جَاءَ لِمَعْنىً :ٌوَأَقْسَامُهَا ثَلاثَة

And its (i.e. speech) divisions are three: اسم (ism), فِعْل (fi'l) and حَرْف (harf) that comes to give a meaning.

There are three kinds of words. We'll go a little more into each, but they are:

1. اسْم (Noun)
2. فِعْل (Verb)
3. حَرْف (Particle)

That's it. You will never find an Arabic word that isn't one of these three. First, we'll look at *ism*s.

The اِسْم (Noun)

Like an English noun, an اسم (*ism*) can be a person, place, thing, idea or even more, but it's really any word that gives a meaning by itself that is <u>not associated with any time period</u> (you'll know what that underlined part means when we look at verbs, so don't sweat it for now). Some examples are:

- مُحَمّدٌ (Muhammad)
- عَلِيٌّ (Ali)
- رَجُلٌ (a man)
- جَمَلٌ (camel)
- نَهَرٌ (river)
- تُفاحة (apple)
- ليمونة (lemon)
- عَصاً (stick/staff)

Each one of these words indicates a meaning by itself (i.e. you hear it and you know what it means) and the meaning of that word is not attached to any time frame (past, present or future).

Some more examples:

- كِتاب (book)
- قَلَم (pen)
- دَواة (socket)
- كُرّاسَة (notebook)
- جَرِيدَة (newspaper)
- خَلِيل (friend)
- صالِح (righteous)
- عِمران (Imran)
- وَرَقَة (sheet)
- سَبُع (predator)
- حِمار (donkey)
- ذِئْب (wolf)
- فَهد (lynx/panther)
- بُرتُقالَة (orange)
- وَردَة (rose)
- هؤلاء (these)
- أَنتُم (you all)

The فِعل (Verb)

Now, we're going to look at the second type of word: the فِعل (verb). We've said previously that an *ism* is a word that indicates a meaning that is <u>not</u> associated with a time period.

A فِعل (*fi'l*) is loosely translated as "verb", but it's really any word that indicates a meaning that <u>is</u> associated with one of the three time periods: past, present and future. Consider the following words:

- كَتَبَ ("He wrote") - Gives the meaning of writing in the <u>past</u>
- يَكْتُبُ ("He writes") - Gives the meaning of writing in the <u>present</u>

- اكْتُبْ ("Write!") - Gives the meaning of writing in the <u>future</u> (because the command will be fulfilled <u>after</u> the speaker says it)

All three of these words give the meaning of writing, but in different time frames. Both an *ism* and a *fi'l* indicate a meaning, but the difference is that an *ism* isn't associated with any particular time frame and a *fi'l* is.

Here's a little chart to drill the concept in a little further:

Command	Present	Past	Meaning
انْصُرْ	يَنْصُرُ	نَصَرَ	To help
افْهَمْ	يَفْهَمُ	فَهِمَ	To understand
اعْلَمْ	يَعْلَمُ	عَلِمَ	To know
اجْلِسْ	يَجْلِسُ	جَلَسَ	To sit
اضْرِبْ	يَضْرِبُ	ضَرَبَ	To hit

In each row, you see the same verb across three timeframes. For example, the first row has words for "he helped", "he helps", and "Help!". The same idea goes for the other rows.

The 3 kinds of فِعل's

A فعل can be one of three kinds:

- ماضٍ (Past) - Indicates something that happened before the speaker
- مُضارِعٌ (Present) - Indicates something that occurs at the time of the speaker or after
- أمر (Command) - Indicates something whose occurrence is sought after the speaker's time

Examples of these are in the table above. If the Arabic terms throw you off, you can just go by the English translation for now. I'm just putting them down here to introduce you to them.

The حَرْف (particle)

We've covered the *ism* and the *fi'l*. Now we come to the third and final type of Arabic word: the حرف (*harf*). Unlike the *ism* and the *fi'l*, a *harf* comes to give meaning <u>in the context of some other word(s)</u>. To make it clearer if I say " بِكِتا ", you hear it and you just know that I mean "a book". I don't need to add anything else for you to know what كتاب means.

Now if I say " مِن", what would you say that means? You might be tempted to say "Of course, it means 'from'!" You'd be <u>wrong</u>. Why? Because although one of

the most common meanings that مِن is used for is "from", it doesn't always mean "from".

How do you know what I mean by the word مِنْ then? You look at what I used مِن with. If I said ذَهَبتُ مِن البَيتِ ("I went from the house"), you'd know that مِن means "from". If I said بابٌ مِن ذَهَب ("A door of gold"), you'd know that مِن means "of". In either case, you only know what مِن means because of the other words I used it with.

A very common mistake many people fall into when translating is that they will always translate a *harf* the same way no matter what, so that مِن is always "from" and في always winds up as "in". If you know that by definition, a *harf* comes to give a meaning to something else, then you will be careful to always look at the whole sentence before deciding what it means and not try to simply translate the word by itself.

Some examples of *harf*s (with frequently used meanings):

- مِنْ (from)
- إلى (to)
- عَنْ (from/about)
- عَلى (upon/over)
- إلا (except)
- لَكِنْ (however)
- إنّ (indeed)
- أَنْ (to)
- بَلى (certainly)
- بَلْ (rather)
- قَدْ (has, might)
- سَوفَ (will)
- حَتّى (until)
- لَمْ (not)
- لا (no)
- لَنْ (will not)
- لَوْ (if)
- لَمّا (not yet)
- ما (not)

- لات (not)
- إنْ (if)
- ثُمّ (then)
- أوْ (or)

Next come some indicators used to identify whether a word is an *ism*, *fi'l* or *harf*.

Questions

1. What is an *ism*?
2. Give 5 examples of an *ism*.
3. What is the definition of *fi'l*?
4. How many kinds of *fi'l* are there?
5. What is a عمُضارِ ?
6. What is an رأم ?
7. What is a ضما ?
8. Give 5 examples of a *fi'l*. (If you can't come up with these, open a Quran and take a guess)
9. What is the definition of *harf*?
10. Give 10 examples of a *harf*

Chapter 3: Signs of the اسْم

We've looked at the three types of words that exist in Arabic. Now we're going to look at how to tell which kind a word is. For each type there are certain signs that tell you immediately that a word is that type.

First, we're going to look at the signs that tell us that a word is an *ism*. There are some new words here, but don't be alarmed because we'll break it down for you.

فَالاسْمُ يُعْرَف: بِالْخَفْضِ وَالتَّنْوِيْنِ وَدَخُوْلِ الأَلِفِ وَاللامِ وَحُرُوْفِ الْخَفْضِ

The ism is recognized by ض خَفْ *, tanwin, the entrance of* ا *and* ل *, the particles of* ض خَفْ *.*

Four things that call out to us that a word is an *ism* are:

1. The word is in the grammatical state of خَفْض (*khafdh*)
2. The word has a تَنوِين (*tanwin*) at the end
3. The word has ال at the beginning
4. A particle that causes a word to be in the grammatical state of خفض comes before it

Let's look at each one of these further.

The grammatical state of خَفْض

Okay, what does "grammatical state" mean?!? This concept is one of the defining features of the Arabic language, because it allows us to show a word's role in a sentence simply by changing its ending. This discussion comes in a later chapter, but for now just know that "grammatical state" means that Arabic words can change their endings for various reasons.

One of these states is called خَفض (*khafdh*), which means "to become low". That makes sense because if a word is in this state it usually has *kasrah* (which is written below the letter) at the end of it. Specifically, *khafdh* refers to the *kasrah* that caused by a grammatical influence.

Note: This state is also called جَرّ (*jarr*). *Khafdh* and *jarr* are exactly the same thing

Two easy examples for you:

- مَرَرْتُ بِبَكرٍ ("I passed by Bakr")
- وهَذا كِتابُ عَمرٍ ("This is Amr's book")

The words بَكْرٍ and عمرو both have *kasrah* at the end, so you know right away that they are both *ism*s.

The تَنْوِيْن ("Nunnation")

Some call these "double vowels" (i.e. 2 *fathah*s, 2 *kasrah*s, 2 *dhammah*s). It's really a silent ن that's added to the end of the word, but instead of writing it out, we show it by simply doubling the last vowel. Orientalists call it "nunnation" because that's exactly what it is: adding a ن to the word. The word كِتابٌ sounds exactly the same as كِتابُن.

All of the following words have a تَنوِين at the end, so you know they're all *ism*s.

- مُحَمّدٍ (Muhammad)
- كِتابٍ (book)
- إيهٍ (Well!)
- صَهٍ (Hush!)
- مُسلِماتٍ (Muslim women)
- فاطِماتٍ (Fatimahs)
- حِينَئِذٍ (at that time)
- ساعَتَئِذٍ (at that moment)

ال at the beginning of the word

Finally, an easy one! If you see ال at the beginning of a word, you can be pretty sure it's an *ism*. All of these words are *ism*s because of ال at their beginning:

- الرَجُلُ (the man)
- الغُلامُ (the young boy)
- الفَرسُ (the horse)
- الكِتابُ (the book)
- البَيْتُ (the house)

- المَدْرَسَةُ (the school)

Note: You'll never see a double vowel and ال in the same word, like الكِتابُ. It's just bad taste and an easy way to get your teacher mad at you. Don't do this!

A particle that causes خَفْض

Earlier we said that words can change endings due to different reason, and *khafdh* (or *jarr*) is one of the states a word can end up in because of that. There are some *harf*s that force the word after them into this state. In fact, that is one of the main reasons that a word would be in *jarr*.

An example to consider:

ذَهَبْتُ مِن البَيتِ إلى المَدْرَسَةِ

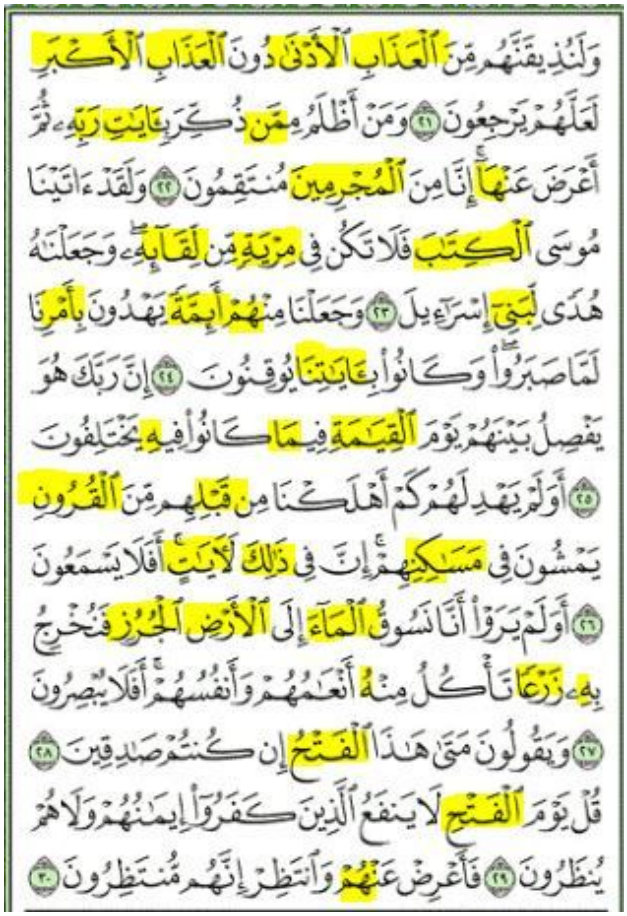
I went from the house to the school.

The words مِن and إلى are two of these special *harf*s. Even if البيتِ and المدرسةِ didn't have *kasrah* at the end or ال at the beginning, you'd still know that they are *ism*s, just because of the special particles before them. Going forward we'll call these special particles as حُرُوفُ الجرِّ (the *harf*s that cause *jarr*).

Here's a list for a quick idea (more on the meanings later إن شاء الله):

- مِنْ
- إلى
- عَن
- عَلى
- فِي
- بِ
- كَ
- ل
- وَ

At this point, if you flip open to a random page in the Quran, you'd probably be able to spot a whole bunch of *ism*s using the signs we just covered. Let me show you what I mean from the last page of Surah 32:


وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ
أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾ وَلَقَدْ ءَاتَيْنَا
مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ وَجَعَلْنَٰهُ
هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا
لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ
يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ
﴿٢٥﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ
يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ ۖ أَفَلَا يَسْمَعُونَ
﴿٢٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ
بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ
﴿٢٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾
قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ
يُنظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ ۖ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾

All the highlighted words have at least one of the 4 signs we just covered, but I'll leave that for you to work out.

Up next: A list of these special particles and some of the meanings they're used for.

Questions

1. What are the signs of the *ism*?
2. What does خَفْض mean?
3. What does تَنْوِين mean?

Exercises

Find the *ism*s that are in the following sentences, along with how you know that they are *ism*s.

1. بِسمِ اللهِ الرَحمنِ الرَحِيم
2. الحَمدُ للهِ رَبِّ العالَمِينَ
3. إنّ الصَلاةَ تَنْهى عَنِ الفَحْشاءِ وَالمُنكَرِ
4. وَالعَصرِ إنّ الإنْسانَ لَفِي خُسرٍ
5. وَإلهُكُم إلهٌ واحِدٌ
6. الرَحْمنُ فَاسألْ بِهِ خَبِيرًا
7. قُل إنّ صَلاتِي وَنُسُكِي وَمَحيايَ وَمَماتِي لِلهِ رَبِّ العالَمِينَ، لا شَرِيكَ لَهُ وَبِذَلِكَ أمِرتُ وَأنا أوّلُ المُؤمِنِينَ

Chapter 4: حُرُوْفُ الجَرِّ (The particles of *jarr*)

In the previous chapter, we learned that if we see one of the حروف الجرّ (particles of *jarr*) before a word, we know that word's an *ism*. Some people like to translate حروف الجَرّ as "prepositions", but I don't because not every preposition is a particle of *jarr* and not every particle of *jarr* is a preposition. A particle of *jarr* is simply a:

1. a *harf* (i.e. it adds a meaning to other words) that
2. causes *jarr* in the word after it

From the *Ajurroomiyyah*:

وَهِيَ مِنْ وَإِلى وَعَنْ وَعَلَى وَفِيْ وَرُبّ وَالْباءُ وَالْكَافُ وَاللّامُ وَحُرُوْفُ الْقَسْمِ، وَهِيَ الْواوُ وَالْباءُ وَالتّاءُ

And they (the particles of jarr) are مِنْ *(min),* إلى *(ilaa),* عَنْ *('an),* عَلى *('alaa),* فِيْ *(fee),* رُبّ *(rubba), the letter* ب *, the letter* ك *, the letter* ل *, and the particles of taking oath, and they are the letter* و *, the letter* ب *, and the letter* ت *.*

Below are particles of *jarr*, along with some of their meanings. It's not an exhaustive list, but it should give you a good idea.

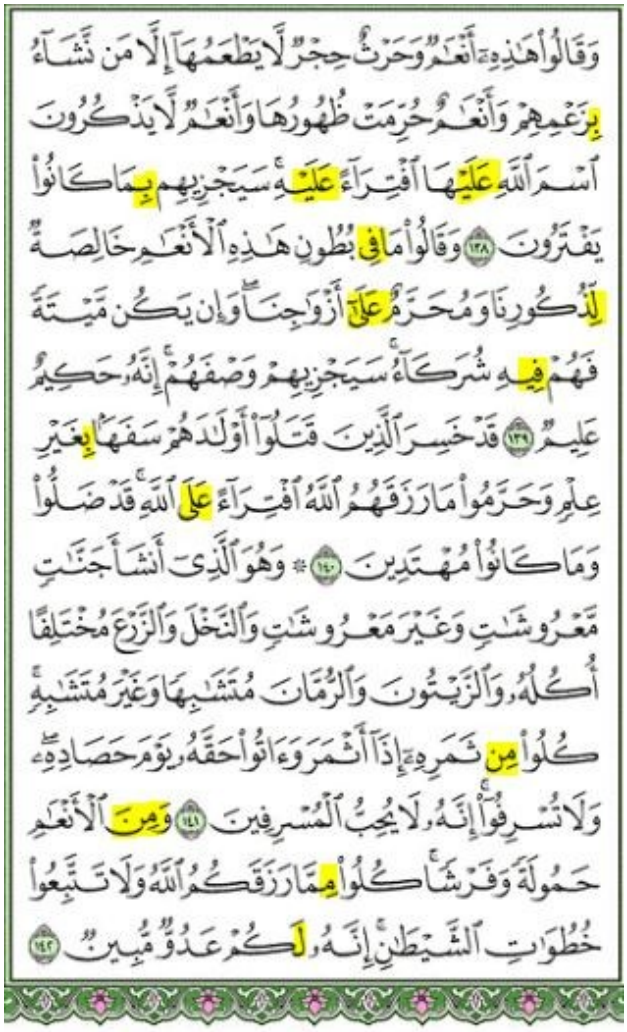
- مِنْ – Starting or beginning, such as in سافَرتُ مِنَ القاهِرَةِ (I traveled <u>from</u> Cairo)
- إلى – Ending, such as in سافَرتُ إلى الإسْكَنْدَرِيّةِ (I traveled <u>to</u> Alexandria)
- عَنْ – Going past/beyond something, such as in رَمَيْتُ السَهْمَ عَنِ القَوسِ (I shot the arrow <u>past</u> the bow)
- عَلى – Rising or going up, such as in صَعِدتُّ عَلى الْجَبَلِ (I climbed <u>up</u> the mountain)
- فِي – Frame of time or place, such as in الْماءُ فِي الْكُوْزِ (Water is <u>in</u> the jug)
- رُبّ – Reducing or lessening, such as in رُبّ رَجُلٍ كَريمٍ قابَلَنِي (But few a generous man has met me)
- بِ
    - Used to give an object to a verb that normally doesn't take an object, such as in مَرَرتُ بِالوادِي (I passed by the riverbed)

    - Verbs that don't take an object are called لازِم ("intransitive"). They don't “transition” over to an object, and we have that in English too. Running, thinking, and smiling are all intransitive (you don't need something to do them to). Hitting and eating are مُتَعَدٍّ (transitive) because you need something to do them to
    - The verb مَرّ (to pass on) is intransitive. By using the particle ب , we can make it transitive
- كَ – Resemblance, such as in لَيلَى كَالبَدرِ (Layla is <u>like</u> the full moon)
- لِ
    - Ownership, as in المالُ لِمُحَمّدٍ (The wealth belongs to Muhammad)
    - Specification, as in البابُ لِلدّارِ (The door is <u>for</u> the house) as الحَصِيرُ لِلمَسجِدِ (The mat is specifically for the masjid)
    - Deservingness, as in الحَمدُ لِلّهِ (Allah <u>deserves</u> the praise)

In addition to this are 3 particles that are used to make oaths:

- وَ - It only comes with apparent *ism*s and not hidden ones (i.e. pronouns), such as in:
    - وَاللهِ (By Allah...)
    - وَالطُّورِ وَكِتابٍ مَسْطُورٍ (By the mount and an inscribed book)
    - وَالتِّينِ وَالزَّيْتُوْنِ وَطُورِ سِينِينَ (By the fig, olive and Mount Sinai)
- بِ - Not restricted to one or the other, rather it can precede:
    - an apparent *ism*, such as in بِاللهِ لَأَجْتَهِدَنّ (By Allah, I will certainly strive)
    - a pronoun, such as بِكَ لَأَضْرِبَنّ الْكَسُوْلَ (By You, I will certainly hit the lazy one)
- تَ - It only precedes the name الله , such as in تَاللهِ لَأكِيدَنّ أصْنامَكُمْ

If you look at a page of any Arabic work, you'll find plenty of حروف الجرّ. They are everywhere in the language, so that's why it's important to be familiar with them and their meanings. Here's how they appear on a page from the Quran (Surah 6:138-142):


وَقَالُوا۟ هَٰذِهِۦٓ أَنْعَٰمٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ إِلَّا مَن نَّشَآءُ
بِزَعْمِهِمْ وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَٰمٌ لَّا يَذْكُرُونَ
ٱسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً عَلَيْهِ ۚ سَيَجْزِيهِم بِمَا كَانُوا۟
يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُوا۟ مَا فِى بُطُونِ هَٰذِهِ ٱلْأَنْعَٰمِ خَالِصَةٌ
لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا ۖ وَإِن يَكُن مَّيْتَةً
فَهُمْ فِيهِ شُرَكَآءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُۥ حَكِيمٌ
عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ ٱلَّذِينَ قَتَلُوٓا۟ أَوْلَٰدَهُمْ سَفَهًۢا بِغَيْرِ
عِلْمٍ وَحَرَّمُوا۟ مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً عَلَى ٱللَّهِ ۚ قَدْ ضَلُّوا۟
وَمَا كَانُوا۟ مُهْتَدِينَ ﴿١٤٠﴾ ۞ وَهُوَ ٱلَّذِىٓ أَنشَأَ جَنَّٰتٍ
مَّعْرُوشَٰتٍ وَغَيْرَ مَعْرُوشَٰتٍ وَٱلنَّخْلَ وَٱلزَّرْعَ مُخْتَلِفًا
أُكُلُهُۥ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۚ
كُلُوا۟ مِن ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ ۖ
وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ ٱلْأَنْعَٰمِ
حَمُولَةً وَفَرْشًا ۚ كُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُوا۟
خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

١٤٦

Next come indicators that show that a word is a *fi’l*.

Questions

1. What meaning do the following particles give?
    - مِنْ
    - لِ
    - كَ
    - رُبَّ
    - عَنْ
    - فِيْ
2. What kinds of *ism*s does the و of oaths come with?
3. What kinds of *ism*s does the ت of oaths come with?
4. Give two different examples oaths using ب

Chapter 5: Signs of the فِعْل

We've looked at the signs of the *ism* and even taken a slight detour and looked at some special *harf*s that come with them. Now we're going to go on and look at some signs that tell us that a word is a *fi'l* (verb). If you remember from before, a فِعْل (*fi'l*) is something that happens in time. From the *Ajurroomiyyah* are 4 signs that tell us that we're looking at a *fi'l*:

وَالْفِعْلُ يُعْرَفُ بِقَدْ وَالسِّينِ وَسَوْفَ وَتَاءِ التَّأْنِيْثِ السَّاكِنَةِ

The fi'l is recognized using:

1. قَدْ
2. The letter س
3. سَوفَ
4. The silent ت used for the feminine

قَدْ

When we covered the *fi'l*, we mentioned that it can be:

- past (ماض)
- present (مُضارِع)
- command (رأم)

The particle قَدْ comes before the past tense verb (ماض) and the present tense (مُضارع). It doesn't come with the command (رأم).

قَد and the ماض (past tense *fi'l*)

When قد comes before a past tense verb (ماض), it can give two meanings:

1. verification that something has happened
2. something's about to happen

Some examples of using قد to confirm that something has happened:

- قَد أفْلَحَ المُؤمِنُونَ (Certainly, the believers have succeeded) [Quran 23:1]
- لَقَد رَضِيَ اللهُ عَنِ المُؤمِنِين (Certainly, Allah has, in fact, become pleased with the believers) [Quran 48:18]
- قَدْ حَضَرَ مُحَمدٌ (Muhammad has, in fact, arrived)
- قَد سافَرَ خالِدٌ (Certainly, Khalid has gone traveling)

Some examples of using قد to show that something's about to happen:

- قد قامَتِ الصَلاة (The prayer is about to be established)
- قَدْ غَرَبَتِ الشَمسُ (The sun is about to set)
    - A nice point is that if you were to say this after sunset, then you'd be using قَدْ to confirm that it has set instead of that it's about to set. The meaning would change from "The sun is about to set" to "The sun has, in fact, set".

قَدْ and the مُضارِع (present tense *fi'l*)

Just as with the past tense, when قد comes before a present tense *fi'l*, it can give two meanings:

1. That something happens rarely
2. That something happens often

Some examples of when قَد is used to show that something happens rarely:

- قَد يَصدُقُ الكَذُوبُ (Rarely will a liar be truthful)[يَصْدُقُ = to be truthful, كَذُوب = liar]
- قد يَجُودُ البَخِيلُ (Rarely will a miser be generous) [يَجُودُ = to be generous, بَخِيل = miser]
- قد يَنجَحُ البَلِيدُ (Rarely will a stupid person succeed) [جَحُيَن = to succeed, بَلِيد = stupid]

Some examples using قَدْ to show that something happens often:

- قد يَنالُ المُجتَهِدُ بُغيَتَه (Often does one who exerts effort attain his wish) [مُجْتَهِد = striver, بُغْيَة = wish/desire]
- قد يَفعَلُ التَقيُّ الخَير (Often does a pious one do good)
- قد يُدرِكُ المُتأنّي بَعضَ حاجَتِهِ وقَد يَكُونُ مَعَ المُستعْجِلُ الزَلَلُ (Often does one who practices deliberation reach some of his need, and often are mistakes with the one who hurries) [يُدْرِكُ = to catch, مُتَأَنٍّ = one who acts deliberately, حاجَة = need, مُسْتَعْجِل = one who hurries, زَلَل = mistake]

The particles سَ and سَوْفَ

They only come with the مُضارِع and they mean the future, except that the letter س is less into the future than سَوف.

Some examples of س :

- سَيَقُولُ السُفَهاءُ مِن الناسِ (The fools of mankind will say...) [Quran 2:142]

- سَيَقُولُ لَكَ المُخَلّفُون (The ones left behind will say to you) [Quran 48:11]

In each of these examples, we see the word يَقُوْلُ ("he says") has the letter س before it. Put them together it becomes سَيَقُوْلُ ("he will say")

Some examples of سَوْف:

- وَلَسَوفَ يُعطِيكَ رَبُّكَ فَتَرْضى (“And your Master will give you so that you will be satisfied”) [Quran 93:5]
- سَوفَ نُصْلِيهِمْ نارًا (“We will burn them with fire”) [Quran 4:56]
- سَوفَ يُؤتِيهِمْ أجُورَهُم (“He will give them their wages”) [Quran 4:152]

The silent ت used for the feminine

What we mean by the "silent ت " is a ت that has no vowel on it (i.e. تْ). It comes at the end of some past tense verbs (ض‌ما), and it's used to show that the *ism* attached to this action is feminine.

This *ism* can be the doer, such as in قالَتْ عائشَةُ أمُّ المُؤمِنين (“Aishah, the mother of the believers, said...”). The word قال means "he said". To feminize it we add a silent ت to make it قالَتْ.

When the verb is passive (i.e. the doer is not mentioned) the *ism* can also be a substitute for a doer, such as: فُرِشَتْ دارُنا بِالبُسُطِ (“Our home was furnished with carpets”). The word فُرِشَ means "it was furnished". Because the word used for home (ردا) is feminine, we must feminize the verb with a silent ت and it becomes فُرِشت.

NOTE: All nouns in Arabic are either masculine or feminine, even non-living objects.

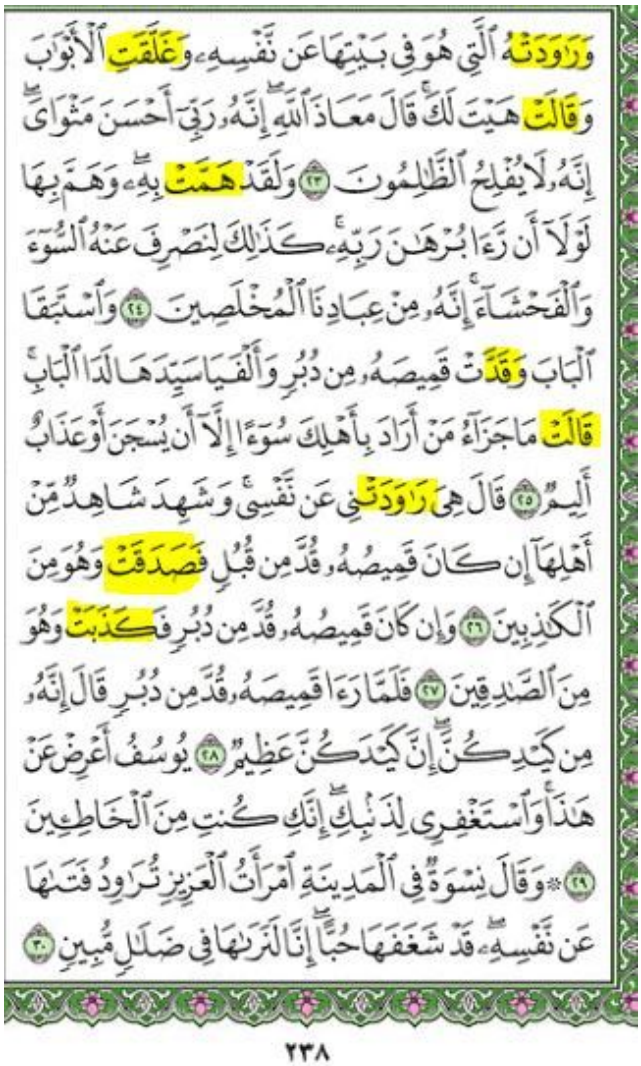
Now, we come to the point of silent letters coming together. In English we can have multiple consonants come together and we can blend them all with one vowel, like the word "street". We see s-t-r all coming before we even see the vowel "e".

Arabic doesn't work like that. You can't have more than one letter in a row without a vowel. That's why if you ask an Arab who still learning English to pronounce "street", it might out come as "istareet", because the concept of multiple silent letters in a row or even starting with a silent letter is foreign to his tongue.

To get around the problem of consecutive silent letters, we'd vowelize the تْ if the letter immediately after it is also silent. For example:

- قالَتِ اخْرُجْ عَلَيْهِنّ (“She said: ‘Come forth to them’”) [Quran 12:31]
    - It was originally قالَتْ اخْرُجْ عَلَيهِنّ but because the خ in اخْرُجْ is silent, we put a *kasrah* at the end of the word to make it قالتِ
- إذْ قالَتِ امْرَأَةُ فِرْعَوْنَ (“When the wife of Pharaoh said”) [Quran 28:9]
    - It was originally, قالتْ امْرَأة, but because the م in امْرَأة is silent, we put a *kasrah* at the end of قالتْ to make it قالتِ

Here's a page from the Quran (12:23-30) that has words with the silent ت 's highlighted. There's even one in the first line where the ت has a *kasrah* on it because of the letter after it being silent (Can you find it?). All these words are *fi'l*s because تْ points that out to us.



From what we've noted, the signs of the *fi'l* can be divided up based on what kind of *fi'l* they come with:

1. Only with the ماض (past tense): The silent ت
2. Only with the مُضارِع (present tense): The particles س and سَوفَ
3. With either the ماض or the عمُضار : The particle قَدْ

Note: Some additional signs used to spot an أمر (command) are that it can take a ن for emphasis and that it can take a ي when the command is addressed to a feminine object. These are discussed in further detail when studying morphology (how the whole form of the word changes). Remember that Arabic grammar is a study of how the endings of words change in different situations.

That's it for now. Next is how to tell if something's a *harf*, and then on to one of the defining features of the Arabic language: changes in the ending of words.

Questions

1. What are the signs of a *fi'l*?
2. How many kinds are there, with respect to the kind of *fi'l* they come with?
3. What is the sign that only comes with the past tense (ضما)?
4. How many only come with the present tense verb (عمُضار)?
5. What is the sign that is common to both the past and the present tense verbs?
6. What are the meanings that قد can give?
7. What does the silent ْت tell us?
8. What meaning do س and سَوف give?
9. What's the difference between them?
10. Give an example of using قد to confirm an event.
11. Give an example of using قد to mean that an event is about to happen?
12. Give an example where قد is used to mean that something rarely happens
13. Give an example where it's used to mean that something happens often.
14. Give a sentence using قد where it could mean that either something really happened, or that it's about to happen, depending on when it's said.

Exercises

Don't be lazy, do these!

In the following expressions, find the *ism*s and *fi'l*s along with the sign that tells you that it's an *ism* or *fi'l*. If you need a refresher on the signs of the *ism*, you can go

back to Chapter 3.

- إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوْهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِن اللهَ كانَ عَفُوًا قَدِيْرًا [Quran 4:149]
- إنّ الصَفا وَالمَرْوَةَ مِنْ شَعائِرِ اللهِ فَمَنْ حَجّ البَيْتَ أوِ اعْتَمَرَ فَلا جُناحَ عَلَيْهِ أن يَطّوّفَ بِهِما ومَن تَطَوّعَ خَيْرًا فإنّ اللهَ شاكرٌ عَلِيمٌ [Quran 2:158]
- سَتَكُونُ فِتَنٌ القاعِدُ فِيها خَيْرٌ مِن القائمِ، وَالقائمُ فِيْها خَيرٌ مِن الماشِيْ، وَالماشِي فِيَيها خَيرٌ مِن الساعِيْ، مَنْ تَشَرّفَ لَها تَسْتَشْرِفُه وَمَن وَجَدَ فِيها مَلْجأً أو مَعاذًا , فَلْيَعُذْ بِهِ - "There will be afflictions during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will expose himself to these afflictions, they will destroy him. So, whoever can find a place of protection or refuge from them, should take shelter in it." [Sahih al-Bukhari]

Chapter 6: The sign of the حرف

By now we have tools to help us quickly identify *isms* and *fi'ls*. One last thing before we move on to meatier stuff, and that's how to tell if a word is a *harf*.

In a nutshell:

وَالْحَرْفُ ما لا يَصْلُحُ مَعَهُ دَلِيْلُ الاِسْمِ وَلَا دَلِيْلُ الْفِعْلِ

"... and the harf is whatever evidence of the ism or fi'l does not apply to..."

The *harf* distinguishes itself from the *ism* and the *fi'l*, in that it doesn't make sense for a sign of the *ism* or *fi'l* to come with it. In other words, whatever doesn't make sense for a sign of *ism* or *fi'l* to come with is a *harf*.

Examples of *harf*s are:

- مِنْ
- هَلْ
- لَمْ

These three words are all *harf*s because it doesn't make sense for ال , nunation (نتَنْوِي) or the one of the particles of *jarr* to come with them. It is incorrect to say:

- الْمِنْ (with الْ)
- مِنٌ (adding a نتَنوِي)
- إلى مِنْ (using a particle of *jarr* before it)

Also, it is incorrect for س or سَوف, or the silent تْ of feminizing or قَدْ, or whatever else is a sign that the word is a *fi'l* to come with a *harf*. You won't say:

- سَمِنْ or سَوفَ مِن (with س or سَوف)
- مِنْتْ (silent ت for the feminine)
- قَدْ مِنْ (using قَدْ)

We ran through this with the particle مِنْ, but the same goes for any other *harf* (regardless of whether it causes *jarr* in the following word or not).

From the Quran

A look at a page from the Quran shows how prevalently *harf*s are used in the language. Just as in English, particles are so ubiquitously used that we sometimes don't notice they're there.

أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِي لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ
حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ
﴿٥٨﴾ بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِي فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنتَ
مِنَ ٱلْكَٰفِرِينَ ﴿٥٩﴾ وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى
ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ
﴿٦٠﴾ وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟ بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ ٱلسُّوٓءُ
وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ
شَىْءٍ وَكِيلٌ ﴿٦٢﴾ لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ
كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٣﴾ قُلْ
أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَٰهِلُونَ ﴿٦٤﴾ وَلَقَدْ
أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ
لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾ بَلِ
ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ
قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ
مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

That's it for now. Next up إن شاء الله is the change in status of words as reflected in their endings, otherwise known as إعْرابْ .

Exercise

Detail the *fi'ls* (bonus points if you can spot what kind of *fi'l* it is), *ism*s and *harf*s from the following expressions using what you've learned.

1. مَا جَعَلَ الله لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ
2. يَحْرِصُ الْعَاقِلُ عَلَى رِضَا رَبِّهِ
3. احْرُثْ لِدُنْيَاكَ كَأَنَّكَ تَعِيْشُ أَبَدًا
4. يَسْعَى الْفَتَى لأِمُورٍ لَيْسَ يُدْرِكُها، لَنْ تُدْرِكَ الْمَجْدَ حَتّى تَلْعَقَ الصّبْرَ
5. إنْ تَصْدُقْ تَسُدْ
6. قَدْ أَفْلَحَ مَنْ زَكّاهَا وَقَدْ خَابَ مَنْ دَسّاهَا

Chapter 7: The grammatical status of words (إعْرَاب)

Alright, so we've gone into the different kinds of words one will find in Arabic and signs that tell us which kind a word is. Now we're going to talk about something called "grammatical status" (بإعرَا). Back in Chapter 3 when we did the signs of the noun, we said that we'd cover grammatical status in a "later chapter". Well, this is that chapter.

The word إعراب (*I'rab*) means to make something show and to clarify it. In Arabic grammar, it's defined as (explanation to follow):

تَغْيِيْرُ أَوَاخِرِ الْكَلِمِ لِاخْتِلاَفِ الْعَوَامِلِ الْداخِلَة عَلَيهَا لَفْظاً أَوْ تَقْدِيراً الإعرابُ هُو :

It is changing of the endings of words due to the differences in influences that enter them, explicitly or implicitly

"Changing of the endings of words" doesn't mean changing the actual ending of the word itself (e.g. the last letter), because the actual ending itself won't change. What we're changing here is the condition of the ending of words, which means that words transition from one state to another, regardless of whether that happens explicitly or implicitly. This transition happens due to switching between different influences, such as:

- one that might force a word to be in رَفْع (*raf'*) due to the word being the doer of an action
- one that demands that a word be in نَصْب (*nasb*) due to the word being any other detail of an action
- and so forth

Before we go further, three possible states for an *ism*:

- رَفع (*raf'*), which usually shows as a ضَمّة (*dhammah*) at the end of the word
- نَصب (*nasb*), which usually shows as a فَتْحَة (*fathah*) at the end of the word
- جَرّ (*jarr*), also called خَفْض (*khafdh*), which usually shows as a كسرة (*kasrah*) at the end of the word. **NOTE: If you see the word جَرّ, it means exactly the same as خَفض . The two are interchangeable words for the same concept.**

Like the *ism*, a present tense verb (فِعل مُضارِع) can also have three possible states:

- *Raf'*, as explained above
- *Nasb*, as explained above
- جَزْم (*jazm*), which usually shows as سُكُوْن (*sukoon*) at the end of the word

When I say "usually", it's because some kinds of words show their status differently. This will all come later إن شاء الله. All you need to focus on for now is the concept of words moving between grammatical states.

Let's look at some examples:

Example #1:

حَضَرَ مُحَمّدٌ (Muhammad was present). The word محمدٌ is in the grammatical state of *raf'* because it is affected by an influence that demands it to be in *raf'* (since it's the doer of an action). The influence here is the verb حَضَرَ.

Tip: If you see an اسم (noun) in *raf'* coming after a فعل (verb), it's the doer of that verb. This will come again when we cover the scenarios in which an *ism* will be in *raf'*.

Example #2:

رَأيْتُ مُحَمّداً (I saw Muhammad). The word مُحَمّد has changed to the state of *nasb*, because the influencing factor is now one that demands that the word be in *nasb*. The influence is the verb رَأيْتُ, and مُحَمّداً is the direct object of that verb (i.e. It answers the question, "What did I see?")

Tip: Besides the doer, any other مفاس /noun associated with a verb will be in *nasb*

Example #3:

مَرَرْتُ بِمُحَمّدٍ (I passed by Muhammad). The condition of the ending has changed to *jarr* due to an influence that forces it to be in the status of *jarr*. The influence here is the letter ب, which is one of the particles of *jarr*.

Tip: Anytime you see one of the particles of *jarr*, the word after it must be in the state of *jarr.*

If you think about the three preceding examples, you'll see that the ending of the word مُحَمّد, which is the letter د, did not change. What changed instead was the condition of the د. In the first example, it had a *dhammah* because the word was in

raf', in the second it had a *fathah* because the word was in *nasb*, and in the final example, the د had a *kasrah* on it because the word was in *jarr*.

This transitioning between states is what we mean when we talk about إعراب (grammatical status), and these vowel markings (the *dhammah*, the *fathah* and the *kasrah*) are the signs of these states.

Just like the *ism*, the present tense verb (عفِعل مُضارِ) can also switch between states. Consider the following sentences with the verb يُسافِرُ ("he travels"):

- يُسافِرُ إبراهِيمُ ("Ibrahim travels") - يُسافِرُ is in *raf'* because there is nothing that would demand it to be in *nasb* or *jazm*. A *dhammah* at the end tells us that it is in *raf'*
- لَنْ يُسافِرَ إبراهيْمُ ("Ibrahim will not travel") - يُسافِرَ has switched to the *nasb* state due to the presence of the negative *harf* لَن. That's why the ending vowel is now a *fathah*
    - لَن is part of a family of *harf*s that demands a verb to be in *nasb*. That family will be discussed later.
- لَمْ يُسافِرْ إبراهِيْمُ ("Ibrahim has not traveled") - Now we see that يُسافِرْ has switched to *jazm* due to the presence of the negative *harf* لَم. That's why the ending vowel is now a *sukoon*
    - لَمْ is part of a family of *harf*s that demands that a verb be in *jazm*. That family will be discussed later.

Can you tell why the word إبراهِيم ends with *dhammah* in all three examples? (Hint: see the tip after the first example I gave for the *ism*).

From the Quran

Let's look at 11:72-81 and see how this plays out:

قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا إِنَّ هَٰذَا
لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ رَحْمَتُ ٱللَّهِ
وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾ فَلَمَّا ذَهَبَ
عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾
إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ إِنَّهُۥ
قَدْ جَآءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾ وَلَمَّا
جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا
يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ
فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾
قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ
﴿٧٩﴾ قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا۟
يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا۟ إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ
مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ إِنَّهُۥ مُصِيبُهَا
مَآ أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾
٢٣٠

- All of the highlighted words are showing their status using either a *dhammah* (to show *raf'*), a *fathah* (to show *nasb*) or a *kasrah* (to show *jarr*) at the end
- Other nouns and present tense verbs are there, but they are showing their status differently. We'll get into those later

At this point, things are likely to be whirring in your mind. What are the "unusual" ways that words show their status? What makes which word go into which status? YES. All of that is coming later إن شاء الله . I know it's a lot of "later"'s but giving you tomorrow's stuff today might mean you never get today's stuff. Right

now, it's just words showing their status and the way they usually show it. Next up is words that don't show it so obviously and why they don't.

Questions

1. What is إعراب ?
2. What does "changes in the endings of words" really refer to?

Chapter 8: Implied status and fixed words

Implied status

We've looked at *I'rab* and how words commonly show their status using vowels. This kind of change is called لَفْظِي ("pronounced") because its's explicit and is heard clearly. Now, we're going to look beyond the obvious and cover something called "implied status". There are some words whose endings do not change even when they move between states due to one of three obstacles preventing that change (explanation to follow):

1. التّعَذُّر (Impossibility of pronouncing it)
2. الاسْتِثْقال (Difficulty/heaviness in pronouncing it)
3. المُناسَبَة (Association with something that brings another vowel on it)

Let's look at a sentence that has examples of all three in it:

يَدْعُو الفَتَى وَ القاضِيْ وَ غُلامِيْ ("The youth, the judge and my servant boy call")

- The word الفَتَى ("the youth") ends with an *alif* (which is impossible to put a vowel on)
- When we used the word يُسافِرُ ("he travels"), it had a *dhammah* at the end in its original state of *raf'*. Likewise, the word يَدْعُوْ ("he calls") was originally يَدْعُوُ (with a *dhammah* at the end). In this case, it <u>is</u> possible to put a vowel on the last letter (و), but it's just harder to pronounce that way, so it's يَدْعُوْ (with a *sukoon* at the end) instead.
- القاضِيْ was originally القاضِيُ (with a *dhammah*), but to make the pronunciation easier, the *dhammah* was dropped.
- The word غُلامِيْ ("my servant boy") is really two words attached together: غُلام ("servant boy") and the ي that means "me". It's not impossible or difficult to pronounce the vowels on the letter م here. What happened here instead is that the ي of the "me" comes with a *kasrah* on the letter before it (م), so there's no room to put a *dhammah* on it.

Taking a closer look at the sentence, we see why the words don't have *dhammah* at the end like they should normally do:

Word in the sentence	State and reason	Intended vowel and reason for implied status
يَدعُو	*Raf'* - There is nothing else that forces it to another state	*Dhammah* - Heaviness of pronunciation
الفَتى	*Raf'* - Doer of the action يَدْعُوْ	*Dhammah* - Impossibility of placing the *dhammah* at the end
القاضِيْ	*Raf'* - Joined by و to الفتى	*Dhammah* - Heaviness of pronunciation
غُلام	*Raf'* - Joined by و to الفتى	*Dhammah* - The place for *dhammah* already has *kasrah* due to the ي that associates word to the speaker

As for لَنْ يَرْضى الفَتَى وَ القاضِيْ وَ غُلامِيْ ("The youth, the judge and my servant boy will not be pleased"):

Word in the sentence	State and reason	Intended vowel and Reason for implied status
يَرْضى	*Nasb* - The لن causes *nasb* on the present tense verbs	*Fathah* - Impossibility of placing *fathah* at the end
الفَتى	*Raf'* - Doer of the action يَرْضى	*Dhammah* - Impossibility of placing the *dhammah*
القاضِيْ	*Raf'* - Joined by و to الفتى	*Dhammah* - Heaviness of pronunciation
غُلام	*Raf'* - Joined by و to الفتى	*Dhammah* - The place for *dhammah* already has *kasrah* due to the ي that associates word to the speaker

As for إِنّ الفَتى وَ غُلامِي و القاضِيَ لفائِزُونِ ("Indeed the youth, my servant boy and the judge are winners"):

Word in the	State and reason	Intended vowel and reason for implied status

sentence		
الفَتى	*Nasb* - إنّ puts an *ism* into *nasb*	*Fathah* - Impossibility of placing the *fathah* at the end
غُلام	*Nasb* - Joined by و to الفتى	*Fathah* - The place for fathah already has *kasrah* due to the ي that associates word to the speaker
القاضِيَ	*Nasb* - Joined by و to الفتى	*Fathah* - The status is NOT implied and the *fathah* IS pronounced in the case of *nasb*

And finally, مَرَرْتُ بِالْفَتى وَ غُلامِي وَ الْقاضِي (“I passed by the youth, my servant boy and the judge”):

Word in the sentence	State and reason	Intended vowel and reason for implied status
الفَتى	*Jarr* - The letter ب that precedes it is one of particles of *jarr*	*Kasrah* - Impossibility of placing *kasrah* at the end
غُلام	*Jarr* - Joined by و to الفتى	*Kasrah* - The place for *kasrah* already has *kasrah* due to the ي that associates word to the speaker
القاضِيْ	*Jarr* - Joined by و to الفتى	*Kasrah* - Heaviness of pronunciation

From what we've seen just now:

- Words that inherently end with ا have all the vowels are implied upon them due to the impossibility of placing vowels on the ا. These words are called مَقْصُور (*maqsur*/shortened). Sometimes you will see this *alif* written as ى (like a ي without the two dots). Some examples:
  - الفَتى (youth)
  - عَصا (stick)
  - حِجى (intelligence)
  - رَحى (hand mill)
  - رِضى (pleasure)
- Words that inherently end with ي have only the *dhammah* and *kasrah* implied on them due to the heaviness of pronouncing the *dhammah*. Because a *fathah* is lighter in pronunciation then a *dhammah* and is <u>not</u> difficult to pronounce, we <u>will</u> see/hear the *fathah* when the word is in *nasb*. These words are called مَنقُوص (*manqus*/deficient) because they end with ي , which is one of the "defective" letters. Some examples:
  - القاضِي (the judge)
  - الداعِي (the caller)
  - الغازِي (the raider)
  - السّاعي (the messenger)

    - الآتِي (the one who comes)
    - الرّامِي (the thrower)
- Like *maqsur* words, words that are attached to the ي of the first person (i.e. "me") have all the vowels are implied upon them. In each of the examples below, the letter before the ي already has a *kasrah* on it, so it can't accept any other vowel on it.
    - غُلامِي (my servant boy)
    - كِتابِي (my book)
    - صَدِيقِي (my friend)
    - أبِي (my father)
    - أسْتاذِي (my teacher)
- "Inherently" means that it is part of the original root structure of the word, and not something added to it later.

الْبِناء ("Fixed" endings on words)

We've seen how words change status and how words can <u>implicitly</u> change status, even if the ending is prevented from changing. These words are called مُعْرَب (*mu'rab*/words that take grammatical status).

In opposition to that are words whose endings stay the same, whether that happens explicitly or implicitly. They are called مَبْنِيّ (*mabni*/fixed) words. The concept of بِناء (*binaa*/fixation) comes with the meaning of putting something on top of something else with the intention of stabilizing the structure and making it last, which makes sense because *mabni* words firmly stick to their ending. In grammar, a *mabni* word is a word:

1. Whose ending sticks to one condition, and
2. The reason for that stickiness is <u>not</u> due to a grammatical influence or defective letter (i.e. not one of the three obstacles mentioned earlier in this chapter).

In other words, it sticks to a certain ending for its <u>own</u> sake, not because of anything else. Some examples:

- كَمْ ("How much?") and مَنْ ("Who?") stick to the silent vowel, *sukoon*, in their ending
- هؤلاء ("these"), حَذامِ (a woman's name), and أمسِ ("yesterday") stick to *kasrah*
- مُنْذُ ("since") and حَيْثُ ("where") stick to *dhammah*
- أيْنَ ("Where?") and كَيْفَ ("How?") stick to *fathah*

From this, we see that a *mabni* word can be fixed one of four endings: *sukoon*, *kasrah*, *dhammah* or *fathah.*

After the explanation of each of these, knowing the definitions of مُعْرَب and مَبْنِيّ is not difficult:

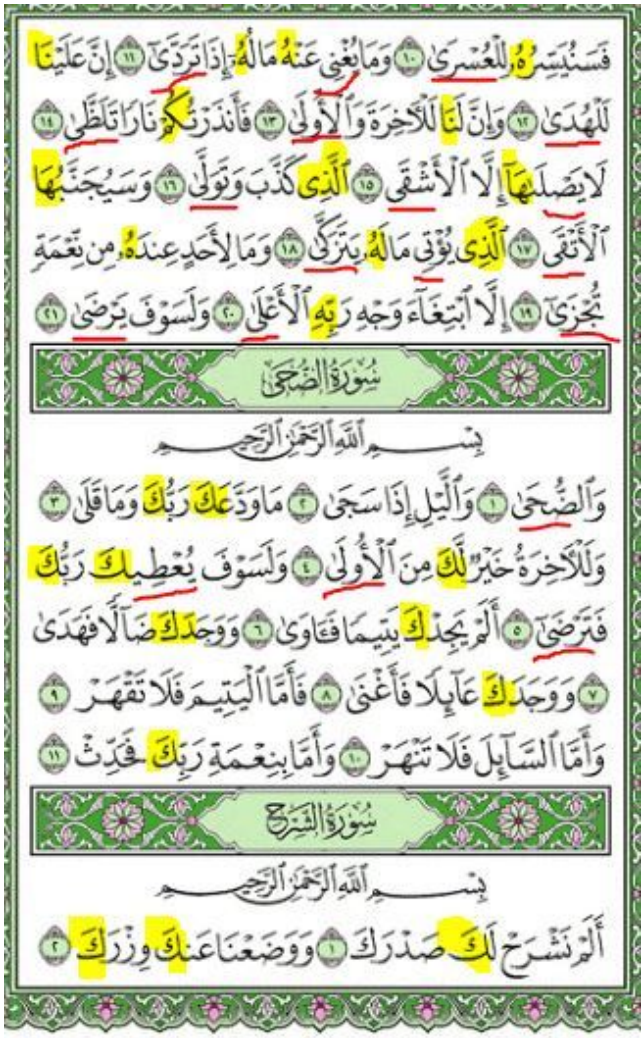
مُعْرَب : Whatever's ending state changes, explicitly or implicitly, due to external influences

مَبْنِيّ: Whatever's ending stays on one state, due to other than an external influence or having defective letters

Note: Both *i'rab* (changing the end) and *binaa* (sticking to one ending) can happen explicitly or implicitly.

From the Quran

Let's look at some examples of fixed words (highlighted) and words with implied status (underlined in red) from a page of the Quran. My annotation of 92:9 through 94:3 looks like:



Some comments:

- العُسرى is in *jarr* because of the لِ before it, but because it ends in ى , we won't see a *kasrah*. It is مَقصُور because it ends with أَلِف مَقصُورَة (an ا that looks like a ي)
- عَلَينا is really على + ان , but attached pronouns like (نا {us/our} and كَ {you, your}) are fixed. نا is fixed on *sukoon* so we won't be seeing a *kasrah*

on it, even though the على before it is one of the particles of *jarr*. The majority of pronouns are *mabni*.

- Like the word القاضي , the verb يُعْطِيْ is *manqus*. Can you find an indicator that tells us it's a verb?
- Like the word الفَتى , the verb تَرْضى is *maqsur*. Can you find an indicator that tells us it's a verb?

Questions

1. What is بِناء (*binaa*)?
2. What is a مُعْرَب (*mu'rab*) word?
3. What is a مَبْنِي (*mabni*) word?
4. How many types of change are there?
5. What is meant by change that is لَفْظِي (by way of pronunciation)?
6. What is meant by change that is تَقْدِيرِي (implied)?
7. What are the three reasons for implied changes?

Chapter 9: Four types of status

By now, we've touched on the concept of <u>how</u> words show their status (explicitly or implicitly) through changes in their endings. Now we're going more into <u>what</u> statuses are possible for a word to be in.

وَأَقْسامُها أَرْبَعَةٌ: رَفْعٌ وَنَصْبٌ وَخَفْضٌ وَجَزْمٌ، فَلِلْأَسْماءِ مِنْ ذَلِكَ الرَفْعُ وَالنَصْبُ وَالخَفْضُ وَلا جَزْمَ فِيْها، وَلِلْأَفْعالِ مِنْ ذَلِكَ الرَفْعُ وَالنّصْبُ وَالْجَزْمُ, وَلا خَفْضَ فِيْها

The four divisions of grammatical status are: رَفْعٌ (raf'), نَصْبٌ (nasb), خَفْضٌ (khafdh) and جَزْمٌ (jazm). From that (list), isms have raf', nasb and khafdh, and no jazm, and fil's have raf', nasb and jazm, and no khafdh.

Altogether, there are four possible states for the *ism* and the *fi'l*:

1. الرَفْع (*raf'*)
2. النَصْب (*nasb*)
3. ض الخَفْ (*khafdh*), also known as الجَرّ (*jarr*)
4. الجَزْم (*jazm*)

Each of these has a linguistic and grammatical meaning.

الرَفْع (*Raf'*)

Linguistically, it means "to be high and to rise up". In grammar, it is "a specific change whose sign is ضَمّة (*dhammah*) and what substitutes for it". By "what substitutes for it" we mean that the even though the *dhammah* is the <u>default</u> sign of this state, some words show this state using something else. *Raf'* occurs in both the اسم (*ism*) and the فِعْل (*fi'l*). For example:

- يَقُومُ عَلِيٌّ ("Ali stands")
- يَصْدَحُ الْبُلْبُلُ ("The nightingale sings")

Each of these sentences has a verb followed by a noun, with *dhammah* at the end being the sign of *raf'* for both.

النَصْب *(Nasb)*

Linguistically, it is to “stand straight and upright”. Grammatically, it is “a specific change whose sign is فَتْحَة (*fathah*) and whatever substitutes for it”. It also occurs in both the *ism* and the *fi’l*, as in:

لَنْ أُحِبَ الْكَسَلَ (“I will not like laziness”)

The word أُحِبَ is verb that is in *nasb* because of the particle لَنْ and the word الكَسل َ is in *nasb* because it's a noun that is the object of the action. Both words show that using *fathah*.

الخَفْض *(Khafdh)*, also known as الجَرّ (*jarr*)

Linguistically, it is “to sink low”. Grammatically, it is “a specific change whose sign is كَسْرَة (*kasrah*) and whatever substitutes for it”. It only occurs in the noun, as in:

تَأَلّمْتُ مِنَ الكَسُولِ (“I suffered due to the lazy one”)

The word الكسول is in *khafdh* because the word before it (نمِ) is one of the particles of *jarr*, and it shows status using *kasrah*.

Note: Another name for this state is الجَرّ ("dragging"), which kind of makes sense because when you drag something you drag it low. *Khafdh* and *jarr* are interchangeable and mean the same thing when we're talking about grammar. So, if you see me calling it *khafdh* in some places and *jarr* in others, please don't be concerned!

الجَزْم (*Jazm*)

Linguistically, it means “to cut”. Grammatically, it is “a specific change whose sign is سُكُون (*sukoon*) and whatever substitutes for it”. It only occurs in the فِعل مُضارِع (the present tense verb), as in:

لَمْ يَفُزْ مُتَكاسِلٌ (“A lazy person has not won”).

The word يَفُزْ is in *jazm* because of the particle لَمْ before it, and shows it using *sukoon*.

So, the types of *i’rab* fall into three:

- Shared between *ism*s and *fi'l*s: *raf'* and *nasb*
- Exclusively for *ism*s: *jarr*
- Exclusively for *fi'l*s: *jazm*

From the Quran

In the following page from the Quran (17:27-37), all that I've highlighted are words that are showing one of the four statuses using the main sign of that status.

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا
مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٣٠﴾ وَلَا تَقْتُلُوٓا۟
أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ
خِطْـًٔا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ
سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ
وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى
ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾ وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى
هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ
مَسْـُٔولًا ﴿٣٤﴾ وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ
ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾
وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ
ٱلْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

Some things to note:

- All the highlighted letters are ends of words. If it looks like it's coming in the middle of the word (like the د in يدك of the second line), it's actually two words connected to each other.
- As mentioned before, the concept of status only applies to nouns (*ism*s) and present verbs (لـ فِعِ 's). That means we are not checking *harf*s, past tense verbs and command verbs for status.
- If you've been paying attention to the chapters on the signs of the *ism* and the *fi'l*, you might have spotted some that I haven't highlighted. That's because

even though they do have a grammatical state, they're not showing it using one of the default endings.

Questions

1. What are the categories of *I'rab*?
2. What does *raf'* mean, linguistically and grammatically?
3. What is *nasb*, linguistically and grammatically?
4. What is *khafdh*, linguistically and grammatically?
5. What is *jarr*, linguistically and grammatically?
6. What is *jazm*, linguistically and grammatically?
7. What are the categories of *I'rab* that the *ism* and the *fi'l* share in?
8. Which type of *I'rab* is exclusive to the *ism*?
9. Which type of *I'rab* is exclusive to the *fi'l*?
10. Bring examples of:
    a. *ism* in *raf'* state
    b. *fi'l* in *nasb* state
    c. *ism* in *jarr* state
    d. *fi'l* in *jazm* state

Chapter 10 - It all adds up: *Idhafah* (the possessive phrase)

The concept of إضافة *(Idhafah)* – the "possessive phrase"

After discussing the concept of status, something else we should be familiar with before continuing is *idahafah*, which means to "add something to something else". One of the unique features of Arabic grammar is that you can make a possessive relationship between two nouns simply by adding them together.

For example, the phrase كِتابُ زَيدٍ means "the book of Zayd". All we had to do was take the word for "book" (كتاب) and add it to "Zayd" (زَيد), and just like that we have "the book of Zayd".

Idhafah is often translated as a "possessive phrase", which is okay for now. Just be aware that an *idhafah* can represent possession and more, which we will see as we progress in our studies إن شاء الله .

The first word of the fragment is called the مُضاف *(Mudhaaf* – "the word that was added"). The second word is called the مُضاف إلَيْه (*Mudhaaf ilayh* – "What was added to"). We can call them M and MI, for short.

Some key rules for possessive phrases:

1. If the *mudhaaf* has a *tanwin* (or a ن that substitutes for it), that *tanwin* or ن will drop off
2. The *mudhaaf ilayh* will be in the state of *jarr*, meaning that it will have *kasrah* or something else that something else that substitutes for it at the end
3. It's not a hard requirement, but most of the time the *mudhaaf* won't have ال at the beginning

Calling the *mudhaaf* as "M" and the *mudhaaf ilayh* as "MI": the meaning would be "the [M] of [MI]", or "[MI]'s [M]".

In the example كِتابُ زَيْدٍ, the word زَيد is the *mudhaaf ilayh* and has *kasrah* on it. The word كِتاب is the *mudhaaf* and has lost its *tanwin.* The words together mean "Zayd's book". So, at the end you just have a simple formula:

M + MI = "MI's M"

Chapter 11 - Going high with رَفْع, Part 1: *Dhammah*

We know that there are four types of status, each with a default indicator and substitutes for it. Here, we're going to look at the first status, رَفْع (*raf'*), along with when the ضَمّة *(dhammah)* will be its indicator.

From the *Ajurroomiyyah*:

الضّمّةُ والْواوُ وَالْأَلِفُ وَالنُّوْنُ ؛ لِلرّفْعِ أَرْبَعُ عَلامات

Raf' has 4 indicators: The ضمة *(dhammah), the letter* و *, the letter* ا *and the letter* ن *.*

A word is in *raf'* with one of four indicators, one is the default and the others substitute for it:

1. *Dhammah*
2. و
3. ا
4. ن

This section covers when *dhammah* is used to show *raf'*.

فَأمّا الضّمّةُ فَتَكُونُ عَلامَةً لِلرّفْعِ فِي أرْبَعَةِ مَوَاضِع : الاسْمِ المُفْرَدِ وَجَمْعِ التَكْسِيْرِ وَجَمْعِ المُؤَنَّثِ السّالِمِ وَالْفِعْلِ المُضَارِعِ الَّذِيْ لَمْ يَتّصِلْ بِآخِرِهِ شَيْءٌ

As for dhammah, it is a sign of raf' in 4 situations: The ism of the singular, the broken plural, the sound feminine plural, and the fi'l of the present tense with nothing attached to its end.

The *dhammah* is a sign of *raf'* in four situations (explanation of each to follow):

1. The *ism* of the singular
2. The broken plural
3. The sound feminine plural
4. The *fi'l* of the present tense which has nothing attached to its end (no ا of the dual, no و of the plural, no ي of addressing 2nd person, no ن of light or

heavy emphasis, and no ن of the feminine plural)

الاسْم المُفْرَد (The singular noun)

This is the singular noun, which means:

- excluding dual or plural nouns or other nouns grouped with them
- excluding special nouns called the “Five Nouns" (more on them in the section where و substitutes for *dhammah*)
- can be masculine, such as: مُحمدٌ (Muhammad), عَلِيٌّ (Ali), or حَمزَة ُ (Hamzah)
- can be feminine, such as فاطِمَةُ (Fatimah), عائشَةُ (Aishah), or زَيْنَبُ (Zaynab)
- can have an apparent *dhammah* at the end, as in مُحمدٌ حَضَرَ (“Muhammad came”) and فاطِم ةُسافَرَتْ (“Fatimah traveled”)
- can have an implied *dhammah* at the end, as in حَضَرَالفَتَى وَالقاضِي وَأخِي (“The judge, the youth and my brother came”) and in ّجَتْ لَيْلى وَنُعْمىتَزَو (“Laylaa and Nu’maa both got married”)

The words مُحَمّدٌ and فاطِمَةُ are in the state of *raf'*, and the indicator of *raf'* is the apparent *dhammah*.

The words فَتَى , ىلَيْلَ , and نُعْمى are also in *raf'*, but the indicator is an implied *dhammah* on the ى at their ends, because it's impossible to place a vowel on a ى .

The word قاضِيْ is in *raf'*, but its indicator is an implied *dhammah* upon its ending ي , due to the difficulty in pronouncing it.

The word أخِيْ is in *raf'*, and its indicator is an implied *dhammah* on the letter (خ) before the ي of the speaker. The ي used for the speaker is associated with a *kasrah* on the letter before it (خ), and it prevents another vowel from being placed on the خ .

جَمْعُ الْتَكْسِيْرِ (The broken plural)

The broken plural is: Whatever indicates the plural (more than two) along with changing the form of its singular. There are six kinds of changes found in the broken plural:

1. Changes in vowelization only

As in:

ـِ ـُ

- أَسَدٌ (“a lion”) and أُسُدٌ (“lions”)
- نَمِرٌ (“tiger”) and نُمُرٌ (“tigers”)

The letters of the singular and the plural are the same in both examples. The difference between them is only in the vowels on them.

2. Change by shortening only

As in:

- تُهَمَةٌ (“an accusation”) and تُهَمٌ (“accusations”)
- تُخَمَةٌ (“indigestion”) and its plural تُخَمٌ

The plural has decreased by a letter in these two examples, which is ة , and the rest of the letters stay as they were.

3. Change by addition only

As in:

- صِنْوٌ and its plural صِنْوانٌ (“date palms that comes out from a single root”)

4. Change in vowelization and by shortening

As in:

- سَرِيْرٌ (“bed”) and its plural سُرُرٌ
- كِتابٌ (“book”) and its plural كُتُبٌ
- أَحْمَرُ (“red”) and its plural حُمُرٌ
- أَبْيَضُ (“white”) and its plural ضٌ ِبي ْ

5. Change in vowelization and by adding letters

As in:

- سَبَبٌ (“cause”) and its plural أَسْبابٌ
- بَطَلٌ (“hero”) and its plural أَبْطال
- هِنْدٌ (A woman’s name) and its plural هُنُود (women named “Hind”)
- سَبُعٌ (“predatory animal”) and its plural سِباعٌ
- ذِئْبٌ (“wolf”) and its plural ذِئابٌ
- شُجاعٌ (“a brave one”) and its plural شُجْعان

6. Change in vowelization, removing letters and adding letters

As in:

- كَرِيمٌ ("a generous one") and its plural كُرَماء
- رَغِيفٌ ("loaf") and its plural رُغْفان
- كاتِبٌ ("writer") and its plural كُتّابٌ
- أَمِيرٌ ("leader") and its plural أُمَرا

All of these kinds of broken plurals are in *raf'* using *dhammah*, regardless if:

- the word for the plural is masculine as in رِجالٌ ("men") and كُتّابٌ ("writers"),
- or if the feminine is intended, as in هُنُودُ (women named "Hind") or زَيانِبُ (women named "Zaynab"),
- or if the *dhammah* is apparent, as in the previous examples,
- or implied as in سُكارى ("intoxicated ones"), جَرْحى ("wounded ones"), عَذارى ("virgins") and حَبالى ("pregnant ones").

One says قَامَ الرِّجالُ وَالزَيانِبُ ("The men and the Zaynabs stood") and finds that الرجال and الزيانب are in *raf'* using the apparent *dhammah*.

One says حَضَرَ الجَرْحى والعَذارى ("The wounded ones and virgins attended"). The words الجرحى and العذارى are both in *raf'* using the implied *dhammah* on the final ى at their ends. What prevents the *dhammah* from showing is the impossibility of placing a vowel on ى .

حَمْعُ المُؤَنّثِ السالِمُ (The sound feminine plural)

The sound feminine plural is when we make a noun into a plural by adding ا and ت to its ending. It's called "sound", because the original structure of the word remains intact (i.e. safe and sound). All we did was pop an ending (ات) on to make it plural. If you mess with that structure, then you've broken it and it becomes a broken plural that we just mentioned. Examples:

- زَيْنَباتٌ (Zaynabs), the plural of زَيْنَب
- فاطِماتٌ (Fatimahs), the plural of فَاطِمَةُ
- حَمّاماتٌ (doves), the plural of حَمّامَةٌ

One would say جاءَ الْزَيْنَباتُ وَسافَرَ الفاطِماتُ ("The Zaynabs came and the Fatimahs traveled"). The words الزينابثُ and الفاطماتُ are both in *raf'*, and the sign is the apparent *dhammah*.

The *dhammah* is never implied on the sound feminine plural, except when the plural is added to the ي of the speaker, as in هَذِه شَجَراتِيْ وبَقَراتِي ("These are my

trees and cows”).

Note:

If either the ا or the ت is found in the singular instead of being added to it for the plural, you're not looking at a sound feminine plural; you're looking at a broken plural.

If the ا is not an addition to the word, but is actually found in its singular, (as in the words below), it's a broken plural, not a sound feminine plural:

- القاضِيْ (“the judge”) and its plural القُضاةُ
- الداعِيْ (“the caller”) and its plural الدُعاةُ

Likewise, if the ت is not an addition to word, but is actually found in its singular, (as in the words below), it's a broken plural and not a sound feminine plural:

- مَيِّت (“one who dies”) and its plural أمْوات
- بَيْت (“line of a poem”) and its plural أبْيات
- صَوْت (“voice”) and its plural أصْوات

The فِعل مُضارِع with nothing attached to the end

The فعل مضارع (present tense verb) is like يَضْرِبُ (“he hits”) and يَكْتُبُ (“he writes”). Each of these is in *raf'*, and the sign is the apparent *dhammah*.

Likewise, يَدْعُوْ (“he calls”) and يَرْجُو (“he hopes”) are in *raf'* using the implied *dhammah* upon the و , due to heaviness of pronunciation.

Likewise are يَقْضِيْ (“he judges”) and يُرْضِيْ (“he pleases”). They are in *raf'* using the implied *dhammah* upon the ي , due to the heaviness of pronunciation.

Likewise are يَرْضَى (“He is satisfied”) and يَقْوَى (“he becomes strong”). Each is in *raf'*, using the implied *dhammah* upon the ى , due to impossibility of placing a vowel on ى .

The words “which has nothing attached to its end (no ا of the dual, no و of the plural, no ي of addressing 2nd person” excludes verbs that have the following things attached to them. Taking يَكْتُبُ ("he writes") and يَنْصُرُ ("he helps") as example verbs:

- the ا of the dual, such as يَكْتُبانِ (“They [2] write”) and يَنْصُرانِ (“They [2] help”)
- the و of the plural, such as يَكْتُبُونَ (“They all write”) and يَنْصُرُونَ (“They all help”)
- the ي of addressing the feminine 2nd person, such as تَكْتُبِينَ (“You [single female] write”) and تَنْصُرِينَ (“You [s.f.] help”)

These are not showing *raf'* using *dhammah*, but instead using the presence of the final ن at their ends. The ا (*alif*), و or the ي would be the known as the فاعِل (doer) of the action, and the explanation of that comes later in the section where ن substitutes for *dhammah* in the Five Verbs.

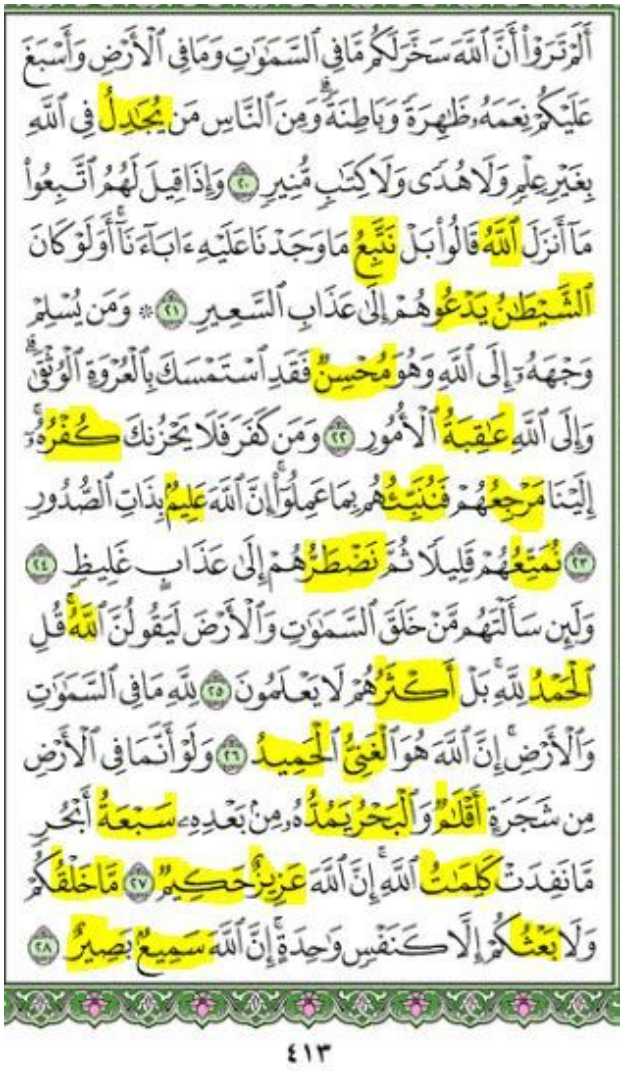
The words “and no ن of light or heavy emphasis” excludes the فعل مضارع that has one of the two ن ’s of emphasis at the end, such as His saying: وَلَيَكُونًا مِّنَ الصاغِرِيْن (“He shall certainly be imprisoned and certainly be disgraced” [12:32]). The فعل مضارع would be then be *mabni* (fixed) upon *fathah*.

Finally, “and no ن of the feminine plural” excludes the فعل مضارع with the ن of the feminine plural at the end, such as His saying: وَوالِداتُ يُرْضِعْنَ (“and the

mothers breastfeed...” [2:233]). The فعل مضارع would then be fixed upon *sukoon.*

From the Quran

This page of the Quran (31:20-28) has examples for all four of these situations:



Some notes:

- The word لَيَقُولُنّ in the 6th last row is an example of a verb with the heavy ن of emphasis. The light ن would have *sukoon* instead of a شّدّة (doubled vowel) on it.
- The words يَمُدُّ, ّتَضْطرُ, ُنُمَتِّع, ُنُنَبِّئ, ْيَدْعُو, ُنَتّبِع, ُيُجادِل are present tense verbs
- The words ُالشيطان, ٌمُحسن, ُعاقبة, ُكُفر, ُمَرجع, ٌعليم, ُالله, ُالحمد, ٌسَمِيع, ُبَعث, ُخلق, مٌحكي, ٌعزيز, ُسبعة, ُالبحر, ُالحَميد, ُالغَنِيّ, ُأكثَر

بَصِيرٌ are all singular nouns

- أقلامٌ is the broken plural for قَلَمٌ (pen)
- كَلِمات is the sound feminine plural for كَلِمَة (word). Notice the ات ending.
- The word يَدْعُوْ has an implied *dhammah*

Exercise

Detail the words that are in *raf'* status using *dhammah* and the types of these words, along with whether the *dhammah* is explicit or implicit and the reason for it being implicit in the following sentences:

- ما لَكَ تُعْطِيْ وَلا تَعِدُ؟ قالَ ما لَكِ وَالْوَعْدَ؟ قالَتْ يَنْفَسِحُ بِهِ ِ قالتْ أعرابِيّةٌ لِرَجُل البَصَرُ، وَيَنتَشِرُ فِيهِ الأمَلُ، وَتَطِيبُ بِذِكْرِهِ النُفُوسُ وَيَرْخى بِه العَيشُ وَتُكتَسَبُ بِهِ المَوادّات ُ, وَيُربَحُ به المَدحُ وَالوَفاءُ - An Arab woman said to a man, What's the matter with you that you give but you don't give promises? He said, "What have you got to do with promises?" She replied, "By it, the sight opens up, hope spreads, the spirits become happy, life becomes relaxed, love is earned, and praise and loyalty are gained"
- الخَلْقُ عِيالُ اللهِ فأحَبُّهُمْ لِلهِ أنْفَعُهُمْ لِعِيالِهِ - The creation are Allah's dependents (لعِيا), so the most beloved of them to Allah are the most beneficial of them to His dependents
- أولى الناسِ بِالعَفوِ أقْدَرُهُمْ على العُقُوبةِ - The most people most suited to pardon are those who have the most ability to punish
- عِنْدَ الشدائدِ تُعْرَفُ الإخْوانُ - During hardships is when brothers are known
- تَهُوْنُ البَلايا بِالصَبْرِ - Afflictions become insignificant with patience
- الخَطايا تُظْلِمُ القَلْبَ - Sins darken the heart
- القِرى إكرامُ الضَيفِ - Hospitality is honoring the guest
- الداعِيْ إلى الخَيرِ كَفاعِلِهِ - The caller to good is like its doer
- الظُلمُ ظُلُماتٌ يَومَ القِيامةِ - Oppression is darkness on the Day of Judgment

Questions

1. In how many situations is the *dhammah* the sign of *raf'*?
2. What is meant by “singular noun”?
3. Bring 4 examples of the singular nouns:
    a. Male with an explicit *dhammah* at its end
    b. Male with an implied *dhammah* at its end
    c. Female with an explicit *dhammah* at its end
    d. Female with an implied *dhammah* at its end
4. What is a "broken plural"?
5. How many kinds are changes are there for the broken plural?

6. Give an example of a broken masculine plural with an implied *dhammah*
7. Give an example of a broken feminine plural with an explicit *dhammah*
8. What is the sound feminine plural?
9. Is the *dhammah* implied for the sound feminine plural?
10. If the ا in a plural that ends with ات is not an added one, what kind of plural is it? Example?
11. When does the present tense action take *raf'* using means of *dhammah*?
12. Give three examples for فعل مضارع with an implied *dhammah*

Chapter 12 - Going high with رَفْع, Part 2: و

We've learned about the 4 possible grammatical states of words, and the default indicators for those states. In the previous chapter, we started looking at *raf'* and the four situations where we will see it shown using its default indicator, the ضمة (*dhammah*).

Note: When we say something is the "default", your ears (or eyes) should perk up, because that is a very subtle way of saying that there are exceptions! Arabic teachers will do that on you. They give you a rule, then quietly break out some exceptions that just shatter your world to pieces. The only consolation you might get is, "Well, I said 'most of the time', didn't I?". It's not really their fault, because the only practical way to teach this stuff is to start from a base rule and then mention the exceptions as they come. I know that because now *I'm* explaining it and am about to drop an exception on you. Just don't say nobody warned you…

Now, going back to our main point, sometimes *dhammah* is <u>not</u> the sign that shows that a word is in *raf'*. Instead, we'll see something that substitutes for it. This part is on one of those substitutes, the letter و .

The substitution of و for *dhammah*

وَفِي ـِفِيْ جَمْعِ المُذَكّرِ السّالِمِ ـِوَأَمّا الوَاوُ فَتَكُوْنُ عَلامَةً لِلرّفْعِ فِي مَوْضِعَيْنِ أَبُوْكَ وَأَخُوْكَ وَحَمُوْكَ وَفُوْكَ وَذُوْ مالٍ ـِالأَسْماءِ الخَمْسَة

As for the و , it is the sign of raf' in two situations: the sound masculine plural and the "Five Nouns", and they are أَبُوك (your father), أَخُوك (your brother), حَمُوك (your in-law), فُوك (your mouth), and ذُو مال (owner of wealth).

The و is a sign of *raf'* in two situations:

1. The sound masculine plural
2. The "Five Nouns"

The sound masculine plural (جَمْعُ الْمُذَكّرِ السّالِمُ)

The sound masculine plural is an *ism* that indicates the plural (more than 2 of the same thing) by an addition to the end of it, and it remains valid when this addition is

stripped away. For example in the Quan:

- فَرِحَ المُخَلَفُوْنَ (the ones left behind rejoiced) [9:81]
- لكِن الراسِخُونَ في العلمِ مِنْهُمْ والمُؤمِنُونَ (but the ones firmly grounded in knowledge and the believers...) [4:162]
- وَلَوْ كَرِهَ المُجْرِمُونَ (even if the criminals dislike it) [8:8]
- إنْ يَكُنَ مِنْكُمْ عِشْرُونَ صابِرُونَ (if there are from you 20 patient ones...) [8:65]
- وآخَرُونَ اعْتَرَفوا بِذُنُوْبِهِم (and others that acknowledge their faults) [9:102]

Each of the words - صابِرُوْنَ - المُجْرِمُوْنَ - المُؤمِنُوْنَ - الرّاسِخُوْنَ - المُخَلّفُوْنَ آخَرُوْنَ is a sound masculine plural (meaning more than two), with an addition at the end (the ونـ).

If you take away the ونـ from the ending, it remains a valid word. Taking the endings of these example words would give you:

– آخَر صابِرٌ - مُجْرِمٌ - مُؤمِنٌ - راسِخٌ - مُخلّفٌ

All of these are valid.

Each of these words that occur in these verses is in the state of *raf'*, and what shows that is the و , instead of *dhammah*. The ن substitutes for the *tanwin* in مُخَلّفٌ and the others, just like how the و substitutes for the *dhammah*.

The “Five Nouns”

As for the “Five Nouns”, they are a special list of nouns and they are:

- أبُوْكَ (your father)
- أخُوْكَ (your brother)
- حَمُوْكَ (your in-law)
- فُوْكَ (your mouth)
- ذُوْ مالٍ (an owner of wealth)
- There is a sixth word, هَنُو ("thing"), but it's so rarely used such that some don't even consider it.

Like the sound masculine plural, they are also given *raf'* using و instead of *dhammah*. Some examples:

- حَضَرَ أبُوكَ وَأخُوكَ وَحَمُوكَ وَنَطَقَ فُوْكَ وَذُو مالٍ (Your father, your brother and your in-law came, and your mouth and an owner of wealth spoke)
- هذا أبُوْكَ (This is your father)

- أَبُوكَ رَجَلٌ صالِحٌ (“Your father is a righteous man”)
- أَبُونا شَيْخٌ كَبِيْرٌ (“Our father is an old man”) [Quran 28:23]
- مِنْ حَيْثُ أمرَهُمْ أَبُوهُمْ (“From where their father ordered them”) [Quran 12:68]
- وَإِنّهُ لَذُوْ عِلْمٍ (“and indeed he was a possessor of knowledge”) [Quran 12:68]
- إِنِّيْ أنا أَخُوْكَ (“Indeed I am your brother”) [Quran 12:69]

Each of these special *ism*s from these examples is in *raf'*, and we know that because of the و instead of *dhammah*. Whatever is after the و , whether it's a pronoun, the word مالٍ or the word عِلْمٍ is مُضافٌ إلَيه (*mudhaaf ilayh*).

IMPORTANT: If you don't know the concept of *mudhaaf* and *mudhaaf ilayh* (i.e. possessive phrases), go back a few chapters and then come back.

So again, in the examples given for the Five Nouns, whatever is after the و in them is *mudhaaf ilayh* and is in *jarr*, whether it's explicitly or implicitly. أَبُوْكَ means "your father". If you break it down, أبو ("father") is the *mudhaaf* and كَ ("you") is the *mudhaaf ilayh*, so it literally means "father of you". We don't talk like that in English (at least I don't), so we translate it as "your father".

Pronouns like كَ are fixed, so no matter what state they are in, they look the same. That's why you don't see a *kasrah* on it when it's in *jarr*.

The Five Nouns will have و in the state of *raf'*, ا in the state of نَصب (*nasb*) and ي in the state of *jarr*.

Now, there are some conditions for the Five Nouns to take status this way. Some of them apply to all five, and some apply only to some of them:

Conditions that apply to all the Five Nouns

1. That they be singular form, and not the dual or plural
2. That they be in the “magnified” form and not the diminutive one
3. That they be *mudhaaf* (added to another word)
4. That they not be added to the ي of the first person (i.e. "me/I")

Condition 1 – That they be in the singular form

Condition 1 excludes duals and plurals, whether sound or broken. If they were broken plurals, they would be given status using vowels, just like any other broken

plural. One would say:

- الآباءُ يُرَبُّوْنَ أبْناءَهم (the parents raise their children)
- إخْوانُكَ يَدُكَ التي تَبْطِشُ بِها (your brothers are your hand that you strike with)
- آباؤُكُمْ وَأبْناءُكُمْ (your fathers and your sons)
- إنَما المُؤمِنُونَ إخْوَةٌ (The believers are but brothers) [Quran 49:10]
- فَأَصْبَحْتُمْ بِنِعْمَتِهِ إخْواناً (So you became, by His favor, brothers) [Quran 3:103]

If they had been duals, they would be given status differently, using ا in the state of *raf'* and ي in the states of *nasb* and *jarr*. We will talk more about dual nouns later. One would say:

- أبَواكَ ربّيَاك ("Your parents raised you") - In the state of *raf'*
- تأدّبْ فِي حَضرَةِ أبَوَيْكَ ("Observe manners in the presence of your parents") - In the state of *jarr* because it is the second word of a possessive phrase.
- Allah, the Exalted, said وَرَفَعَ أبَوَيْهِ عَلى العَرشِ ("and he raised his parents on the throne") - In the state of *nasb* because it's the object of "raised"

If they had been sound masculine plurals, they would be given *raf'* using the و like how we've seen and would have ي in other two states. We will also see later how ي can substitute for *fathah* as the indicator of *nasb* and for *kasrah* as an indicator of *jarr*. One would say:

- هَؤلاءِ أبُونَ وَأخُوْنَ ("These are fathers and brothers") - In the status of *raf'*
- رَأيْتُ أبِيْنَ وَأخِيْنَ ("I saw fathers and brothers") - In the status of *nasb* as the object of the verb "I saw"
- مَرَرْتُ بِأبِيْنَ وَأخِينَ ("I passed by fathers and brothers") - In *jarr* because of the preposition بِ .

Note: Out of the Five Nouns, only the words أب ("father") and أخ ("brother") can be made into a sound masculine plural ending in نو .

Condition 2 – That they be in the "magnified" from and not the diminutive

What's meant by being in the "magnified" form is that it can't be in the form of فُعَيل (*fu'ayl*), which is a special pattern used to give a diminutive meaning to a word. It comes for various purposes, such as smallness of size, nearness in time and place, fewness in number, scorn and intimacy. Names like Zubayr, Ubayd and Umayr are examples of this form. If one of the Five Nouns comes in this form, then it takes status using the vowels, just like any other singular noun (i.e using the *dhammah*, *fathah* and *kasrah*).

- هذا أُبَيٌّ وَأُخَيٌّ - "This is a little father and a little brother". What was originally أبٌ (father) and أخٌ (brother) has been made smaller.

- رأيتُ أَبَيّاً وَأَخَيّاً - "I saw a little father and a little brother"
- مَرَرْتُ بِأُبَيٍ وَأُخَيٍّ - "I passed by a little father and a little brother"

Condition 3 – That they be *mudhaaf*

The word must be *mudhaaf* (added to another word). If the word is not a *mudhaaf*, then it takes status using vowels like any other singular noun.

- هذا أبٌ - "This is a father"
- رأيتُ أباً - "I saw a father"
- مَرَرْتُ بِأَبٍ - "I passed by a father"
- وَلَه أخٌ أوْ أُخْتٌ - "but he has a brother or sister" [Quran 4:12]
- قالُوْ إنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ - "They said, 'If he steals, a brother of his has stolen before.'" [Quran 12:77]
- قالَ ائْتُوْنِيْ بِأَخٍ لَكُمْ مِنْ أَبِيْكُمْ - "He said 'Bring me a brother of yours from your father'" [Quran 12:59]
- إنَ لَهُ أَباً شَيْخاً - "Indeed he has a father who is an old man" [Quran 12:78]

In these examples, we see أبٌ instead of ابُو because it's not part of a possessive phrase. It shows its status using the vowels, like any other singular noun. The same holds true for the rest of the Five Nouns.

Condition 4 – That they be be *mudhaaf* to other than the ي of the first person

Not only does the word have to be *mudhaaf*, the word that it's added to (the *mudhaaf ilayh*) cannot be the ي used for the first person (i.e. "my"). If it is, then it takes its status using implied vowels on the letter before the ي , because this letter is already occupied by *kasrah*.

- حَضَرَ أَبِيْ وأَخِيْ- "My father and brother arrived". أب is in *raf'* because it's the doer of "arrived". The sign of that is an implied *dhammah* on the ب , because it already has a *kasrah* on it. Same idea for أخي
- احْتَرَمْتُ أَبِيْ وَأَخِي الأَكْبَرَ - "I showed respect to my father and elder brother". Both words are *nasb*, and the sign is an implied *fathah* on the letter before the ي
- أنا لا أَتَكَلَّمُ فِيْ حَضْرَةِ أَبِيْ وَأَخِيْ الأَكْبَرِ - "I don't speak in the presence of my father and elder brother". أب is in the state of *jarr* because it is *mudhaaf ilayh* (the word حضرة was added to it). أخ is in *jarr* because it is joined to أب using the connector و ("and"). The *kasrah* is implied for both of them on the letter before the ي .
    - **Note:** When words are joined together using و or some other connector, they will have the same status. We'll cover this in more detail later إن شاء الله
- أنا يُوْسُفُ وَهَذا أَخِيْ - "I am Yusuf and this is my brother" [Quran 12:90]
- فَأَلْقُوهُ على وَجْهِ أَبِي - Cast it over the face of my father" [Quran 12:93]

Additional conditions that apply only to some of the Five Nouns

- فُو - The word فَمْ is used for "mouth", but in order for it to take status this way it has to come without the م . With the م , it would be like other nouns, and "your mouth" would be فَمُكَ, with a *dhammah* before the pronoun. Without the م , it would be فُوْكَ (with a و before the pronoun).
- ذُوْ - In order for ذو to take status this way:
    - It has to come with the meaning of صاحب ("possessor/owner/associate, etc."), instead of "the one who..."
    - The word that it's added to (the *mudhaaf ilayh*) is not a pronoun (e.g. ه /his or ك /your) or proper noun (e.g. أحمد - Ahmad), or descriptive noun (e.g. كريم - noble). The following are incorrect, even if they make sense for the rest of the Five Nouns
        - ذُوهُ

- ذُوْ أحْمَد
- ذُوْ الكَرِيْم

From the Quran

This is Surah 23:1-17. All the highlighted words are sound masculine plurals. They are in *raf'*, and we know that because of the و in all of them.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ
﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ
فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنِ
ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ
لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ
يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ
الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن
سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا
آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ
لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾ وَلَقَدْ
خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾
٣٤٢

Note: The last word of this page is a sound masculine plural too, but it has a ي and not a و because it's in *nasb*. The words مَلُومِينَ (end of Ayah 6) and الخَالِقِينَ (end of Ayah 14) are also sound masculine plurals, and they have ي instead of و because they are in *jarr*. We'll see this again but note this for now.

Questions

1. In how many situations is و the sign of *raf'*?
2. What's meant by "the sound masculine plural"? Try to give an example
3. What are the "Five Nouns"?
4. What are the conditions for و to replace *dhammah* as the sign of *raf'* in them?
5. How do the Five Nouns take status if they come as broken plurals?
6. What about if they came as dual nouns?
7. What if they come in the diminutive form?
8. What if they are attached to the ي used for the 1st person?
9. What are special conditions for ذُو and فُوْكَ?

Chapter 13 - Going high with رَفْع, Part 3: The letter ا (*Alif*)

We've seen when ضمة (*dhammah*) and the و will show that a word is in رَفع (*raf'*). Now we're going to see how a very unique word shows that it has *raf'*, and that word is the *dual* noun. Unlike English, which only has singular and plural, Arabic also has a dual which is used when you're talking about two things. Forming a dual is very straightforward in Arabic because all you have to do is add انِ (with a single *kasrah* on to the end of it). For example, adding انِ to the end of رَجُلٌ ("a man") would get you رَجُلانِ ("two men").

Substitution of ا for *dhammah*

وَأَمّا الألِفُ فَتَكُوْنُ علَامَةً لِلرَفْعِ فِي تَثْنِيَةِ الأسْماءِ خاصَةً

As for the ا (alif), it is a sign of raf' specifically when doubling the nouns.

The letter ا is an indicator of *raf'* in one and only situation: the dual noun. For example:

حَضَرَ الصَدِيقانِ ("the two friends arrived")

- صَدِيقان is the dual of صَدِيْقٌ ("friend")
- It's in *raf'* because it is the doer of the verb حَضَر ("arriving")
- The sign of *raf'* is the ا , substituting for *dhammah* that we saw at the end of صَديقٌ
    - You'd think that the ن would be what shows the status, because it's the very last letter, but it's not. The ن will be there for a dual noun in all its three possible states. As we'll see later, what would change in the other states is that the ا would become a ي .
- The نِ (with a single *kasrah*) in the dual is a substitute for the *tanwin* that we saw on صَدِيقٌ

The dual noun

The dual noun is any noun that indicates two masculine or two feminine things, using an addition (i.e. انِ) at the end. This addition removes the need for using the

same word two times and using "and" between them. For example:

أقبَلَ العُمرانِ وَالهِندانِ ("The two Umars and the two Hinds came")

The word عُمَرانِ indicates two males, each named Umar, because of the appearance of an addition at the end of it, and this addition is ـِان. It removes the need for using و ("and") and repeating the name, so that you wouldn't have to say حضَر عُمَرُ وَعُمَرُ ("Umar and Umar came").

Similarly, هِنْدان indicates two females, each of them named Hind, because of the appearance ان at the end of it. It removes the need for using و and repeating the name, so that you wouldn't have to say هِنْدُ وَهِنْدُ حَضَرَتْ ("Hind and Hind came").

How duals and masculine plurals behave as a مُضاف

One more thing before we move on to looking at examples in the Quran. We've seen that in an *idhafah*, the *tanwin* or its substitute will drop off the *mudhaaf* (the first word in the phrase).

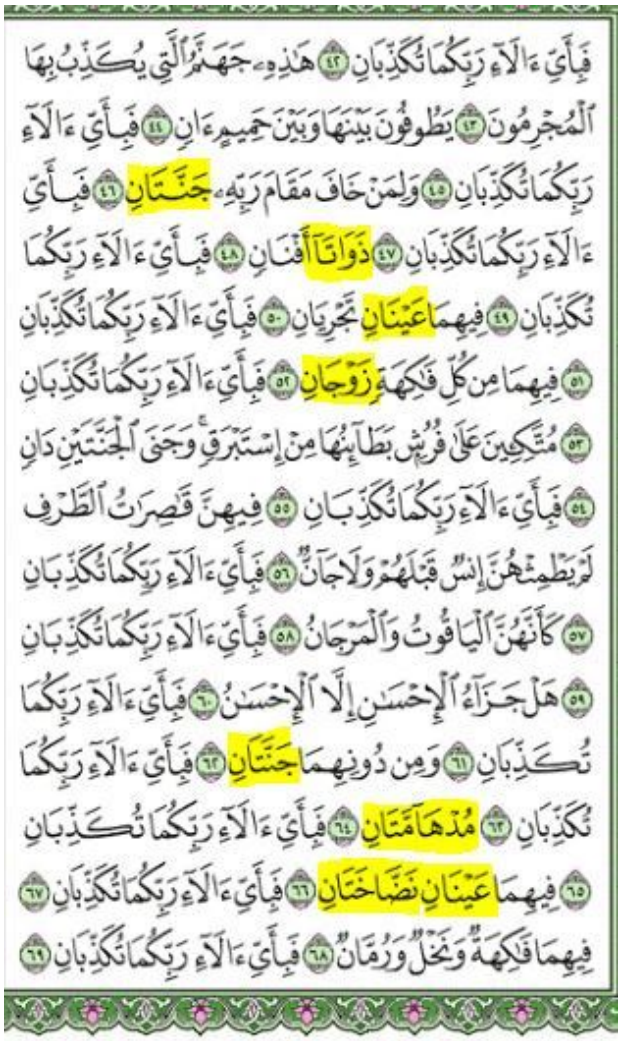
Some examples of how the *tanwin* or its substitute will drop:

- كِتابٌ ("book") and زَيدٌ ("Zayd") - To say "Zayd's book":
  - You drop the *tanwin* from كِتابٌ to get كِتابُ with just a single *dhammah* on it
  - Then, put زَيدٌ into *jarr* by going from to *dhammah* to *kasrah* to get زَيدٍ
  - You end up with كِتابُ زَيْدٍ ("Zayd's book")
- كِتابانِ means "two books" (we added انِ like how talked about before). In duals, the final ن substitutes for the *dhammah* that was in the singular word, so that's what you'll drop. To say "Zayd's two books":
  - The ن in كِتابانِ substitutes for *tanwin*. Drop it to get كِتابا
  - Put زيدٌ into *jarr* as before to get زَيْدٍ
  - You end up with كِتابا زَيدٍ ("Zayd's two books")
- مُسْلِمُونَ ("Muslims") is the masculine plural of مُسلِمٌ ("Muslim") that we get by adding وْنَ (as we've previously seen). To say "the Muslims of Quraysh":
  - The ن in مُسلِمُونَ substitutes for *tanwin*. Drop it to get مُسلِمُوْ
  - Put قُرَيشٌ into *jarr* and get قُرَيشٍ
  - You end up with مَسلِمُوْ قُرَيشٍ ("the Muslims of Quraysh")

To summarize, if a dual noun or a masculine plural noun is a مُضاف /*mudhaaf* (first word in a possessive phrase), you drop the final ن on it. For other nouns, you drop the *tanwin* on them.

From the Quran

Here's a page from the Quran (55: 42-69).



فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا
ٱلْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٥١﴾ فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٥٣﴾ مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ
﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ
لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٥٧﴾ كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٥٩﴾ هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٦١﴾ وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَآمَّتَانِ ﴿٦٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾
فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

٥٣٣

- All the highlighted words are dual nouns
  - جَنّتانِ is the dual of جَنّة ("garden"). From this you can tell that if you want to make a dual for a word that ends with ة , you open the ة up into a ت before adding the ان ِ
  - ذَواتا is an example of a dual that is *mudhaaf* and has its final ن dropped.
  - There are some words that end in ان but don't count as duals because the ن doesn't have a single *kasrah*

        - ءانٍ (Ayah 44), أفنانٍ (Ayah 48), دانٍ (Ayah 54) have a *kasrah* *tanwin* on the ن , so that means they're not duals
        - جانٌّ (Ayah 56), المَرجانُ (Ayah 58), الإحْسانُ (Ayah 60) and رُمّانٌ (Ayah 68) are not duals because the ن in them has *dhammah* on it
    - There are other words that do end in ـان, but they are not nouns
        - تَجرِيانِ ("both of them flow") in Ayah 50 is actually a verb (more on that when we look at the Five Verbs إن شاء الله)
    - الإحسان (Ayah 60) is a noun. It ends in انِ (and even has a single *kasrah*), but it's not a dual. Why not?!?
        - The *kasrah* on it is not for making a dual, but because it's the *mudhaaf ilayh* in the phrase جَزاءُ الإحْسانِ ("the reward of excellence"). Remember that the second word of an *idhafah* should have *kasrah* at the end

Next up إن شاء الله: when instead of *dhammah*, the letter ن is used to show *raf'*.

Questions

1. In how many situations will ا replace *dhammah* as the sign of *raf'*?
2. What is meant by the مُثَنّى (dual noun)?
3. Give two examples of dual nouns, one masculine and one feminine

Chapter 14 - Going high with رَفْع, Part 4: ن

We've seen when *dhammah*, و and the ا of dual nouns can be used to show that a word is in the status of رَفع (*raf'*). Now, we're going to look at the fourth and last indicator of *raf'*: the ن .

Substitution of ن for *dhammah*

وَأمّا النُّوْنُ فَتَكُوْنُ علَامَةً لِلرّفْعِ فِي الفِعْلِ المُضارِعِ إذا اتّصَلَ بِهِ ضَمِيْرُ تَثْنِيَةٍ أو ضَمِيْرُ جَمْعٍ أو ضَمِيْرُ المُؤنّثَةِ المُخاطَبَةِ

As for the ن , then it is a sign of raf' in the present tense action when the pronoun of the dual, the pronoun of the plural or the pronoun of the feminine 2nd person attaches to it

There is only one situation when ن at the end of the word is an indicator that the word is in *raf'*. It's when the present tense action (عفِعل مُضارِ) has any of the following attached to it:

1. the ا of the masculine dual or feminine dual
2. the و of the masculine plural
3. the ي of the feminine 2nd person

The ا of the dual

Some examples of verbs that have the ا of the <u>masculine</u> dual:

- الصَدِيقانِ يُسافِرانِ غَداً (“the two friends travel tomorrow”) - Talking <u>about</u> two people doing the action
- أنتُما تُسافِرانِ غَداً (“you both travel tomorrow”). - Talking <u>to</u> two people doing the action

The word يُسافِران (and likewise تُسافِران) is a present tense action in *raf'* because it lacks anything that causes *nasb* or *jazm* status. You know it’s in *raf'* because of the ن . The doer of the action is the ا , which is مبني (permanently fixed) upon *sukoon*, in the status of *raf'*.

From these examples, we see that a verb that has the ا of the masculine dual can start with ي with the meaning of 3rd person ("they"), or with ت , with the meaning

of 2nd person ("you two").

As for what has the ا of the feminine dual:

- الهِندانِ تُسافِرانِ غداً (“the two Hinds travel tomorrow”)
- أنتُما يا هِندانِ تُسافِرانِ غداً (“You, O Hinds, both travel tomorrow”).

The word تُسافران in the two examples is a present tense action in *raf'* using the presence of the ن . The doer of the action is the ا , which is مبني (permanently fixed) upon *sukoon*, in the status of *raf'*.

From these examples, we see that a verb with the ا of the feminine dual can only start with ت , with the meaning of the feminine, regardless if it is third or second person.

Side note: By now you should be recognizing that the doer of an action is 1) is in *raf'* and 2) could actually be *inside* the word itself. You'll see more about the doer in its own chapter ه بإذن الل .

The و of the masculine plural

As for the و of the masculine plural:

- الرِّجالُ المُخْلِصُوْنَ هُمُ الّذِيْنَ يَقُوْمُوْنَ بِواجِبِهِمْ (“the sincere men are the ones who do their duty”) - Talking about a group of people doing the action
- أَنْتُمْ يا قَوْمِ تَقُوْمُوْنَ بِواجِبِكُمْ ("You all, O my people, do your duty") - Talking to a group of people doing the action

The word يَقُوْمُوْن (and likewise تَقُوْمُوْنَ) is a present tense action in *raf'*, and you can tell it's in *raf'* by the presence of the ن . The doer of the action is the و , which is مَبنِي (permanently fixed) upon *sukoon*, in the status of *raf'*.

From this, we see that what has the و of the masculine dual can start with ي with the meaning of the third person ("they all"), as in the first example, or it can start with ت , with the meaning of second person ("you all"), as in the 2nd example.

The ي of the feminine 2nd person

As for the ي of the feminine 2nd person (when you're talking to a single feminine object or person):

- أنتِ يا هِندُ تَعْرِفِينَ واجِبَكِ (“You, O Hind, know your assignment”)

The word تَعْرِفينَ is a present tense action in *raf'* using the presence of ن . The doer of the action is the ي of the 2nd person feminine, which is مبني upon *sukoon*, in the status of *raf'*.

The present tense action that has this ي can only start with ت , and it indicates that the doer is feminine.

Summary

1. A present tense verb that has the ا of the dual or و of the masculine plural at the end can start with ت or ي
2. A present tense verb that has the the ي of the feminine at the end can only start with ت

These five examples cover all the ways a present tense verb can end with the ن (using يَقُوْمُ ["he stands"] as the base):

1. يَقُوْمانِ - "They (m.) both stand"
2. تَقُوْمانِ - "They (f.) both stand" or "You both stand" - (depends on the context of the sentence)
3. يَقُوْمُوْنَ - "They (m.) all stand"
4. تَقُوْمُوْنَ - "You (m.) all stand"
5. تَقُوْمِيْنَ - "You (single female) stand"

These examples are called the “Five Verbs” (الأفعال الخمسة) that show *raf'* using a ن . They are what I was referring to in Chapter 11 when I said:

These are not showing *raf'* using *dhammah*, but instead using the presence of the final ن at their ends. The ا (*alif*), و or the ي would be the known as the فاعِل (doer) of the action, and the explanation of that comes later in the section where ن substitutes for *dhammah* in the Five Verbs.

From the Quran

In this page (51:7-30), all the highlighted words are present tense verbs with the و of the masculine plural.

وَالسَّمَآءِ ذَاتِ الْحُبُكِ ﴿٧﴾ إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ
أُفِكَ ﴿٩﴾ قُتِلَ الْخَرَّاصُونَ ﴿١٠﴾ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾ يَسْـَٔلُونَ
أَيَّانَ يَوْمُ الدِّينِ ﴿١٢﴾ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾ ذُوقُوا فِتْنَتَكُمْ
هَٰذَا الَّذِي كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿١٤﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّٰتٍ وَعُيُونٍ
﴿١٥﴾ ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾
كَانُوا۟ قَلِيلًا مِّنَ الَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾
وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُومِ ﴿١٩﴾ وَفِى الْأَرْضِ ءَايَٰتٌ
لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِى السَّمَآءِ رِزْقُكُمْ
وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَآءِ وَالْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ
تَنطِقُونَ ﴿٢٣﴾ هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾ إِذْ
دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰٓ
أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ
﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا۟ لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ ﴿٢٨﴾
فَأَقْبَلَتِ امْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ
﴿٢٩﴾ قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُۥ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

٥٢١

- the ones that start with ي are used for the third person ("they all")
- the ones that start with ت are used for the second person ("you all").
- the base form of each of these verbs ("he") begins with ي and is without وْنَ at the end, for example:
    - يَسْأَلُ - "he asks"
    - يُفْتَنُ - "he is tried'
    - يَسْتَعْجِلُ - "he asks to hasten"
    - يَسْتَغْفِرُ - "he asks forgiveness"
    - See if you can work the rest of these and get the base form for them!
- Examples of the masculine dual: وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ [Quran 46:17]

    - تَعِدانِ ("you both promise") from يَعِدُ ("he promises") is in the second person. They are the words that someone is saying <u>to</u> his parents. The نِي at the end is an attached pronoun for "me" which is the object of the action, so the whole word together is "you both promise me". More on attached pronouns come later in the section on direct objects of actions.
    - يَسْتَغِيْثَانِ ("they both invoke for help") is in the third person, with the base being يَسْتَغِيْثُ. The only time a dual verb will start with ي is if at least one of the two doers is masculine and we're talking about them in the third person ("they both"). This verse is referring to the two parents, the father and the mother. Since the father is a male, we treat them together as a masculine dual.
- Example of a feminine dual: وَجَدَ مِن دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ[Quran 28:23] - "and he found aside from them two women <u>holding back</u>"
    - تَذُوْدانِ ("they (f.) both hold back") from يَذُوْدُ ("he holds back") is in the third person and feminine
- Example of ي (which is only used when talking to a single feminine object): قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللهِ[Quran 11:73] - "Are <u>you amazed</u> at the Decree of Allah?"
    - تَعْجَبِيْنَ ("you (f.) are is amazed") comes from يَعْجَبُ ("he is amazed")

Questions

1. In how many situations does a word show that it's in *raf'* using a ن at the end?
2. How many different letters can a present tense verb with the ا of the dual start with? What do these letters indicate?
3. How many different letters can a present tense verb with the و of the plural start with? What do these letters indicate?
4. How many different letters can a present tense verb with the ي of the feminine second person start with? What do these letters indicate?
5. What's meant by the “Five Verbs"?

Chapter 15 - Standing tall with نَصْب, Part 1: *Fathah*

We've gotten through all the indicators that can show us that a word is in the status of رَفْع (*raf'*). Now we're going to start looking at the signs of نَصْب (*nasb*). Just like how *raf'* had a default indicator (*dhammah*) and some indicators that can substitute for it (و , the ا of duals, and the ن of the Five Verbs), *nasb* also has a main indicator and substitute indicators.

الفَتْحَةُ وَالأَلِفُ وَالكَسْرَةُ وَاليَاءُ وَحَذْفُ النُّوْنِ ؛ وَلِلنَّصْبِ خَمْسُ عَلامات

Nasb has 5 indicators: the فتحة (fathah), the letter ا, the كسرة (kasrah), the letter ي and omission of ن .

Depending on the kind of word, there are 5 indicators of *nasb*:

1. *fathah* (the main indicator)
2. the letter ا
3. *kasrah*
4. the letter ي
5. dropping the final ن at the end

This part is only going cover the situations that we'll see *fathah* in, and the others will come in later parts إن شاء الله .

When *fathah* is the sign of *nasb*

فَأَمَّا الفَتحَةُ فَتَكُونُ عَلامَةً لِلنَصْبِ فِي ثَلاثَةِ مَواضِعَ: فِي الاسْمِ مُفرَدٍ وَجَمعِ التَكسِيرِ وَالفِعْلِ المُضَارِعِ إذا دَخَلَ عَلَيْهِ ناصِبٌ وَلَمْ يَتَّصِلْ بِآخِرِهِ شَيءٌ

As for the fathah, then it is a sign of nasb in three situations: the singular noun, the broken plural and the فِعْل المُضارِع when an influence that forces nasb enters it, and nothing is attached to the end of it.

The *fathah* is a sign that a word is in *nasb* in three situations:

1. The singular noun
2. The broken plural
3. The فعل مضارع (present tense verb) that is preceded by an influence that causes *nasb* and does not have the ا of the dual, the و of the masculine plural,

the ي of addressing the 2nd person, the ن of emphasis or the ن of the feminine plural are at the end of it.

From Chapter 11, we already know what these things are, so there's no need to repeat that here.

الاسْمُ المُفْرَدُ (the singular noun)

The *fathah* can be explicit, as in:

- لَقِيتُ عليّا (“I met Ali”)
- قابَلتُ هِنداً (“I met Hind”)

عَلِيّاً and هِنْداً are singular nouns, and they are in *nasb* because they are objects of the action قابَلْتُ ("I met"). The sign of *nasb* in both words is the visible *fathah*, with the first being masculine and the second being feminine.

The *fathah* can also be implied as in:

- لَقِيْتُ الفَتى (“I met the youth”)
- حّدّثْتُ لَيلى (“I told Layla”)

الفتى and لَيلى are singular nouns, and they are in *nasb* because they are objects of actions. The sign of *nasb* is the implied *fathah* on the ا. The impossibility of placing a vowel on ا prevents its appearance. The first is masculine and the second is feminine.

Note: If you've forgotten what it means to have an "implied" ending, go back to the Chapter 8 to refresh your memory.

جَمْعُ التَكْسِيْرِ (The broken plural)

Just like for the singular noun, the *fathah* for broken plurals can show explicitly on the end as in:

- صاحَبْتُ الرِّجالَ ("I accompanied the men")
- رَعَيْتُ الْهُنُوْدَ (“I took care of the Hinds”)

الرِّجال and الهُنُود are broken plurals, and they are in *nasb* because they are objects of actions. The sign of *nasb* is the explicit *fathah*, with the first being masculine and the second being feminine.

The *fathah* can also be implied as in:

- وَتَرى الناسَ سُكارى (“And you see the people intoxicated”) [Quran 22:2]
- وَأنْكِحُوا الأيامى (“And marry off the unmarried ones”) [Quran 24:32]

سُكارى and الأيامى are broken plurals, and are in *nasb* because they are objects of actions. The sign of their *nasb* is the implied *fathah* on the ا. The impossibility of placing a vowel on ا prevents the *fathah* from showing.

The فِعْل مُضارِع with nothing attached to the end

For example, لَنْ تَبْرحَ عَلَيهِ عاكِفِينَ (“We will not stop being devoted to it”) [Quran 20:91]

تَبْرحَ is a present tense action in *nasb*. It has *nasb* because of the word لَن, which is one of the *nasb*-izers of a verb (these *nasb*-izers come in their own chapter). The sign of *nasb* is the explicit *fathah*.

The *fathah* can also be implied, as in يَسُرُنِي أن تَسْعى إلى المَجدِ (“It delights me that you pursue glory”).

تَسْعى is also a present tense action in *nasb*. It has *nasb* because of أن, which is another *nasb*-izer. The sign of *nasb* is the implied *fathah* on the ا.

If any of the following are at the end of the verb (i.e. it's one of the "Five Verbs"), then its *nasb* is shown by dropping the final ن instead:

- the ا of the dual (e.g. لَنْ يَضرِبا [“They both will not hit”])
- the و of the masculine plural (e.g. لَن يَضرِبُوا [“They all will not hit”])
- the ي of the singular feminine 2nd person (e.g. لَن تَضرِبِي [“You (f.) will not hit”])

Each of the words ايَضرِب, يَضرِبُوا and تَضرِبِي is in *nasb* using لَن, and what shows that is that there is no ن the end. The ا, و or ي is the doer of an action, fixed upon *sukoon*, in the status of *raf'*. We will see more of this when we get to the part of how the Five Verbs show *nasb* by dropping the final ن.

If the heavy or light ن of emphasis attaches to the end of the verb, then the word is fixed (i.e. the letter before the ن of emphasis will stay the same in all states). In these two examples, the بَ is the last letter before the ن and will always have a *fathah* on it no matter which state the verb is in:

- وَاللهِ لَنْ تَذْهَبَنّ – “By God, you will certainly, certainly not go"
- وَاللهِ لَنْ تَذْهَبَنْ – “By God, you will certainly not go"

Both are in *nasb* because of the word لَن.

If the verb has the ن of the feminine plural, as in لَنْ تُدْرِكْنَ المَجْدَ إلّا بِالعَفافِ ("You (f.) all will never attain glory except with chastity"), then the word is fixed

upon *sukoon*, in the status of *nasb* because of the word لَنْ.

From the Quran

Let's look at this page [49:5-11]:

وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن
تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ﴿٦﴾
وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ ۚ لَوْ يُطِيعُكُمْ فِى كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ
وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ
إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ﴿٧﴾
فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَآئِفَتَانِ
مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا
عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن فَآءَتْ
فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ
﴿٩﴾ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ
عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا
مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ
ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾
٥١٦

- تَخْرُجَ ("you come out") and تَفِيءَ ("it (f.) comes back") are present tense verbs whose final *dhammah* became a *fathah* because of the word حَتّى [*hattaa*] before it. حَتّى is one of the *nasb*-izers of verbs, which we will learn more about in a later section إن شاء الله
- أَنْفُسَ (selves) is the broken plural for سَنَفْ . It's in *nasb* because it's the direct object of the verb تَلْمِزُوا ("you all insult")
- The following are singular nouns in *nasb*, with the reasons why they are in that status. Remember that the default status for nouns and present tense verbs is *raf'*. If it's going to be in another state, <u>there needs to be a reason</u>.

- خَيرًا (better) - the *khabar* of يَكُوْنُوْا and يَكُنّ (if you really don't want to wait till later to know what that means, see Chapter 36 and come back)
- قَومًا (a people) - object of the verb تُصِيبوا
- رَسُولَ (messenger) - أّن[*anna*] is a *nasb*-izer of nouns
- اللهَ (Allah) - 2 times on this page.
  - إنّ [inna] is another *nasb*-izer of nouns
  - the object of the verb اتّقُوا (“Fear!”)
- الإيمانَ (faith) - object of the verb بَحّبّ ("to make something beloved")
- الكُفرَ (disbelief) - object of the verb هَكَرّ ("to make something despised")
- الفُسُوقَ (wickedness) - connected by وَ to a word that is in *nasb*
- العِصْيانَ (disobedience) - connected by وَ to a word that is in *nasb*
- فَضْلًا (bounty) - the reason for the action (i.e. Allah makes faith beloved and makes disbelief, wickedness and disobedience despised <u>as a</u> bounty and favor)
- نِعْمَةً (favor) - connected by وَ to a word that is in *nasb*
- بَينَ (between) and بَعْدَ (after) - nouns of place and time usually come in *nasb*

- We'll learn more about the *nasb*-izers of nouns and verbs and all the other reasons why a noun will have *nasb* in later sections إن شاء الله , but for now just recognize the ones I've mentioned here

Questions

1. In how many situations is *fathah* the sign that a word is in *nasb* status?
2. Give 4 examples of a singular noun that is in *nasb* status:
   a. Masculine with an explicit *fathah*
   b. Masculine with an implied *fathah*
   c. Feminine with an explicit *fathah*
   d. Feminine with an implied *fathah*
3. Give an example of a broken plural that is in *nasb* status
4. When will a present tense verb show that it is *nasb* using the *fathah* at the end?
5. Give an example of a present tense verb that is in *nasb* status
6. How does a present tense verb with the ا of the dual show *nasb* status?

7. If a present tense verb has one of the *nasb*-izers before it and has a ن of the emphasis, then what is the rule for it?
8. Give an example of a present tense verb that has a *nasb*-izer before it and has the ن of the feminine plural at the end of it

Chapter 16 - Standing tall with نَصب, Part 2: The letter ا (*Alif*)

We've covered the main indicator of نصب (*nasb*). Now, for the other indicators, starting with ا. Because there is only one situation where the ا is used to signal *nasb*, this is going to be a shorter part. Let's do this…

Substitution of ا for *fathah*

وَأمّا الألِفُ فَتَكُوْنُ عَلامَةً لِلنّصْبِ فِي الأسْماءِ الخَمْسَةِ، نَحْوُ رَأيتُ أباكَ وَأخاكَ وَما أشْبَهَ ذَلِكَ

As for ا (alif), it is an indicator of nasb in the Five Nouns, as in رَأيتُ أباكَ و أخاكَ ("I saw your father and brother") and whatever is similar to that.

We already know what the Five Nouns are. We saw then that when they are in *raf'*, they will show it using the letter و. When their state changes to *nasb*, you will see the letter ا instead of و. In a later section إن شاء الله, you'll see that in state of *khafdh* (also known as *jarr*), you'd expect ي to be there.

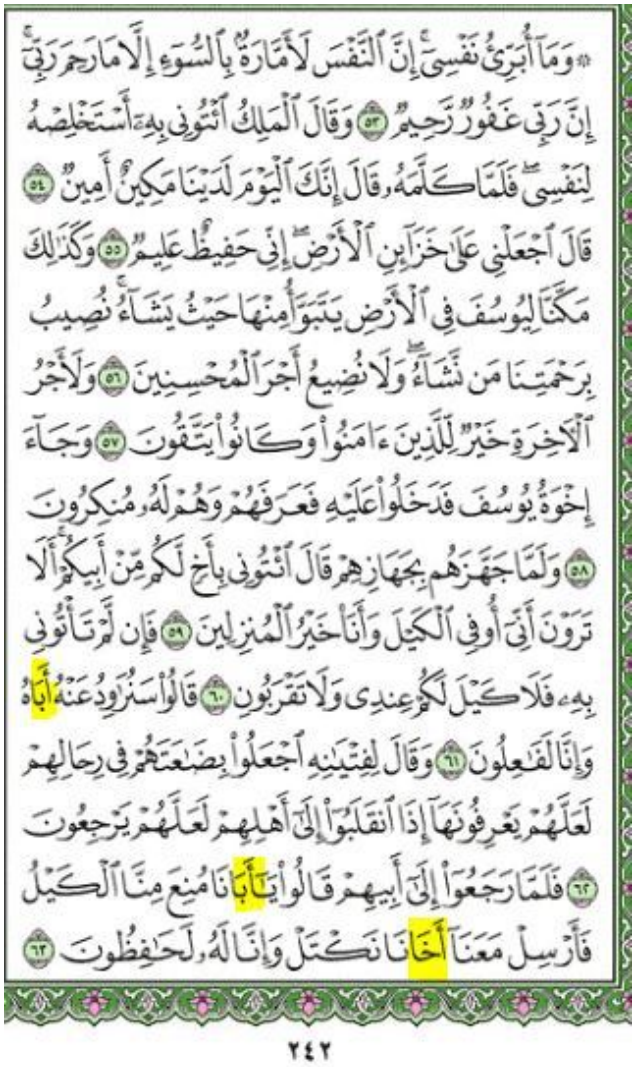
Consider these examples:

- اِحْتَرِمْ أباكَ - "Respect your father"
- اُنْصُرْ أخاكَ - "Support your brother"
- زُوْرِيْ حَماكِ - "Visit your in-law"
- نَظِّفْ فاكَ - "Clean your mouth"
- لا تَحْتَرِمْ ذا مالٍ لِمالِهِ - "Don't respect a wealthy person on account of his wealth"

All the underlined words are in *nasb* because they are objects (recipients) of actions, and they show their *nasb* status using ا, instead of *fathah*. Each one of them is *mudhaaf* and the ك or لما after it is the *mudhaaf ilayh*. If you've forgotten what that means, refresh your memory by going to the chapter on *idhafah* (Chapter 10). That wasn't too hard was it?

From the Quran

I've highlighted where some of the Five Nouns show their *nasb* status using ا from this page of the Quran (12:53-63).


وَمَآ أُبَرِّئُ نَفْسِيٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓ ۚ
إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ﴿٥٣﴾ وَقَالَ ٱلْمَلِكُ ٱئْتُونِي بِهِۦٓ أَسْتَخْلِصْهُ
لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾
قَالَ ٱجْعَلْنِي عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾ وَكَذَٰلِكَ
مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ ۚ نُصِيبُ
بِرَحْمَتِنَا مَن نَّشَآءُ ۖ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ وَلَأَجْرُ
ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٧﴾ وَجَآءَ
إِخْوَةُ يُوسُفَ فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ
﴿٥٨﴾ وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ أَلَا
تَرَوْنَ أَنِّيٓ أُوفِي ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِي
بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا۟ سَنُرَٰوِدُ عَنْهُ أَبَاهُ
وَإِنَّا لَفَٰعِلُونَ ﴿٦١﴾ وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُوا۟ بِضَٰعَتَهُمْ فِي رِحَالِهِمْ
لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ
﴿٦٢﴾ فَلَمَّا رَجَعُوٓا۟ إِلَىٰٓ أَبِيهِمْ قَالُوا۟ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ
فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٦٣﴾
٢٤٢

- أباه ("his father") - It was originally أَبُوْهُ but changed to *nasb* because it is the object of the action سَنُراوِدُ ("we will entice"). See how the pronoun ه can be added to the end of a noun to mean "his"
- أبانا ("our father") - It was originally أَبُوْنا but it has *nasb* now because it is a *munada* (i.e. called out to using the word اي) and is *mudhaaf* (the first word in a "possessive" phrase). If we pop a نا at the end of a noun it gives the meaning of ("our"). More details on the *munada* come in another chapter
- أخانا ("our brother") - It was originally أَخُوْنا but is in *nasb* because it's the object of the command أرسِلْ ("Send!").

Questions

1. In how many situations will an *alif* substitute for *fathah* as the sign of *nasb*?

Chapter 17 - Standing tall with نَصْب, Part 3: *Kasrah*

We've covered فتحة (*fathah*) and the letter ا as signs of نصب (*nasb*). Now we take a short look at the third sign, كَسرة (*kasrah*):

When *kasrah* substitutes for *fathah* as a sign of *nasb*

وَأمّا الكَسْرَةُ فَتَكُوْنُ عَلامَةً لِلنّصْبِ فِي جَمْعِ المُؤَنّثِ السّالِمِ

As for the kasrah, then it is a sign of nasb in the sound feminine plural.

You already know what the "sound feminine plural" is from Chapter 11 and now we tell you that you can figure out that a sound feminine plural is in *nasb if* it has a *kasrah* at the end.

For example, إنّ الفَتيات المُهَذّباتِ يُدْرِكْنَ المَجدَ (“Indeed, the refined girls will attain glory”). Each of the words الفَتياتِ and المُهذباتِ is a sound feminine plural, and they are both in *nasb*, the first because of the word إنّ (which is one of the *nasb*-izers of nouns) and the second is a description of an *ism* that is in *nasb* state. The indication of their *nasb* state is the *kasrah*, substituting for the *fathah*.

Two things to note here:

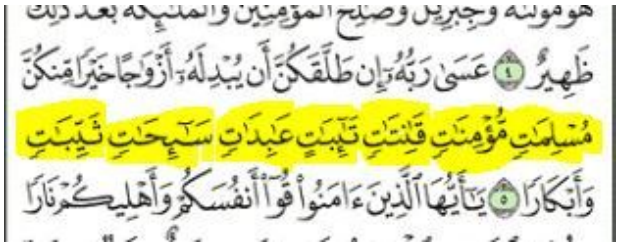
1. إنّ and its siblings will force a noun to be in *nasb*. We will learn more about إنّ and its siblings in a separate section إن شاء الله
2. If a word is meant to be used as a description for another word, then both words will have the same status. This will become clearer in a later section on "grammatical followers". For now, just know that the noun that is being described and the description will have the same status (as well as the same gender, number and definite/indefiniteness). In our example, الفتياتِ ("the girls") is being described and is in *nasb* because of إنّ. The word المُهَذّباتِ ("the refined") is the description. الفَتَيات and its description المُهَذّباتِ are both:
    1. definite (you can tell by the ال before them)
    2. feminine plural (you can tell by the ات ending)
    3. in *nasb* (you can tell by the *kasrah* at the end)

From the Quran

From Surah 33:35, I've highlighted some feminine plurals that are showing their *nasb* using a *kasrah* at the end. They are all in *nasb* because each one of them is connected by وَ ("and") to a word that is already in *nasb*. The very first word in the chain is الْمُسلِمِينَ, and it is in *nasb* because of our old friend إنّ which *nasb*-izes nouns. All the other words follow it using وَ.

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ
وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ
وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ
فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا
وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾
٤٢٢

Below is Surah 66:5


ظَهِيرٌ ﴿٤﴾ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ
مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ
وَأَبْكَارًا ﴿٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

- The word أزواجاً ("wives") here is in *nasb* because it's a direct object of يُبْدِلَهُ ("He substitutes for him"). It's an indefinite noun because it doesn't fall into any of the categories of the definite noun (more on that later إن شاء الله).
- The highlighted words are all descriptions for the أزواجًا ("wives"). To match the word that they are describing, they are feminine plurals in *nasb* and also are indefinite.
- You might think that, أزْواجًا doesn't *look* like a feminine plural because it doesn't have ات at the end, but it does carry the *meaning* of a feminine plural.

Sometimes there's just no substitute for knowing the meaning of the words we're dealing with.

This is the only situation in which the *kasrah* substitutes for *fathah* as a sign of *nasb.*

Exercise

Make feminine plurals out of the following words using ات at the end (hint, a ى becomes ي if you vowelize it):

1. العَاقِلَةُ ("the intelligent one")
2. فاطِمَةُ (Fatimah)
3. سُعْدى (happier)
4. المُدَرِّسَةُ ("the teacher")
5. المُهّذّبَةُ ("the refined one")
6. الحَمّامُ (dove)
7. ذِكْرى (reminder)

Questions

1. In how many situations does *kasrah* substitute for *fathah* as the sign of *nasb*?

Chapter 18 - Standing tall with نصب, Part 4: The letter ي

Welcome to the fourth chapter on the indicators of when a word is in نَصب (*nasb*). We've covered فتحة *(fathah)*, the letter ا, and كسرة (*kasrah*) already. Now we're going to look at when ي will be used to show *nasb*.

When ي substitutes for *fathah* as the sign of *nasb*

وَأمّا الياءُ فَتَكُوْنُ عَلامَةً لِلنّصْبِ فِي التّثْنِيَةِ وَالجَمْعِ

As for the ي , it is a sign of nasb in the dual and the masculine plural

We already know what dual nouns (Chapter 13) and the masculine plural (Chapter 12) are, so there's no need to go into that again.

To recap: in the status of *raf'*, the dual will use ا (so that you'd see it ending with ـانِ) and the masculine plural will use و (so that you'd see وْنَ at the end).

In the status of *nasb* however, the dual and the masculine will both use ي . We will see later that this is also true when they are in *jarr* as well.

- The dual would switch from ا to ي and end with يْنِ (with a *fathah* on the letter before the ي and a *kasrah* on the ن). You'd be going from an "aani" sound at the end to "ayni".
- The plural would switch from a و to ي and end with يْنَ (with a *kasrah* on the letter before the ي and a *fathah* on the ن). Here you'd be going from an "oona" sound at the end to "eena".

The dual noun

Some examples:

- نَطَرْتُ عُصْفُوْرَيْنِ فَوْقَ الشَجَرَةِ (“I saw <u>two sparrows</u> over the tree”) - the word was originally عُصْفُرانِ
- اشتَرى أبِيْ كِتابَيْنِ أحَدُهما لي وَالآخَرُ لِأخِيْ (“My father bought <u>two books</u>, one of them for me and the other for my brother”) - the word was originally كِتابانِ

Each of the words عُصْفُوْرَيْنِ and نِ كِتابَيْ is in *nasb* because it's the object of an action, and the sign is the ي that has a *fathah* before it and a *kasrah* after it. The ن in these dual nouns substitutes for the *tanwin* that we see on a singular noun.

The sound masculine plural

Some examples:

- إنّ المُتّقِينَ لَيَكْسِبُوْنَ رِضا رَبِّهِمْ (“Indeed the God-conscious will earn the pleasure of their Lord”) - the word was originally المُتّقُونَ in *raf’*
- نَصَحْتُ المُجْتَهِدينَ بالانْكِبابِ عَلى المُذاكَرةِ (“I advised the ones who strive to apply themselves to memorization”) - the word was originally المُجْتَهِدُوْنَ in *raf’*

Each of the words المُتّقِيْنَ and المُجْتَهِدِيْنَ is in *nasb* because it is the object of an action (first example) or influence by إنّ (second example). The sign of *nasb* is the ي that has a *kasrah* before and a *fathah* after, as it is a sound masculine plural. Just like with the dual nouns, the ن is a substitute for the *tanwin* that we see on the singular noun.

From the Quran

Below is Surah 33:35. It looks familiar because we also looked at it in the previous chapter for sound feminine plurals. This time, I've highlighted the masculine plurals that are showing their *nasb* using ي . They are all in *nasb* because each one of them is connected by وَ ("and") to a word that is already in *nasb*. The very first word in the chain is المُسلِمِينَ, and it is in *nasb* because of إنّ which *nasb*-izes nouns. All the other words follow it using وَ. Originally, all these words ended in وْنّ (e.g. المُسلِمُون), but the و became a ي when their status changed.

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ
وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ
وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ
فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا
وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ٣٥
٤٢٢

Below are some duals showing their *nasb* using ي from 2:282:

فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ
أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ
مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ
مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ
إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟ ۚ وَلَا تَسْـَٔمُوٓا۟

- شَهيدَينِ ("two witnesses) is in *nasb* because it's the object of the command اسْتَشْهِدُوا ("seek testimony")
- رَجُلَيْنِ ("two men") is in *nasb* because it is affected by كان ("to be"). Later on we'll see more on how the كان family affects words إن شاء الله
- These words originally ended in انِ (i.e. سَهِيدانِ and رَجُلان), but the ا became a ي when they switched status

Next up: The fifth and last indicator of *nasb*, dropping of the final ن .

Exercise

The following words are singular nouns. Make duals (using انِ) out of them, and for the ones that make sense to do that for, make masculine plurals (using ـَونَ) out of them

1. مُحَمَّدٌ (Muhammad)
2. فاطِمَةُ (Fatimah)

3. بَكْرَ (Bakr)
4. السَبْعُ ("the seven")
5. الكاتِبُ ("the writer")
6. الْنَمِرُ ("the tiger")
7. القَاضِيْ ("the judge")
8. المُصْطَفَى ("the chosen one")

Chapter 19 - Standing tall with نصب, Part 5: Dropping the final ن

We're down to the fifth and last indicator of نصب (*nasb*), which is when the final ن that was present when the word was in رفع (*raf'*) stops appearing when it switches to *nasb*.

When dropping of the final ن substitutes for *fathah* as the sign of *nasb*

In Arabic, it is stated as:

وَأمَا حَذْفُ النُوْنِ فَيَكُوْنُ عَلامَةً لِلنَصبِ في الأفعالِ الخَمسَةِ التِي رَفْعُها بِثَباتِ النُوْنِ

As for dropping of the ن , then it is a sign of nasb in the Five Verbs whose raf' is by the establishment of ن .

You know from Chapter 14 what the Five Verbs are. If something happens that puts one of them in *nasb*, the final ن used to indicate *raf'* goes away. Some examples:

- يَسُرُّنِيْ أنْ تَحْفَظُوا دُرُوْسَكُمْ ("It delights me that you all memorize your lessons") - the word was تَحْفَظُوْنَ before it change status.
- يُألِمُنِيْ مِن الكَسالى أن يُهْمِلوا فِي واجِباتِهِمْ ("It hurts me from the lazy ones that they neglect their assignments") - the word was يُهْمِلُوْنَ before it changed status.

Each of the words تَحْفَظُوْا and يُهْمِلُوْا is a present action that in *nasb* because of أن . The sign of its *nasb* is that the ن dropped off. The doer of the action is the و of the plural, fixed upon سكون (*sukoon*) in the state of *raf'*.

The same thing happens for a verb that has the ا of the dual or the ي of the singular feminine second person connected to it, such as:

- يَسُرُّنِيْ أن تَنالا رَغَباتِكُما ("It delights me that you two attain your desires") - the word was تَنالانِ before it changed status
- يُألمنِي أن تُفَرِّطِيْ فِي واجِبِكِ ("It hurts me that you [f.] be lax in your assignment.") - the word was originally تُفَرِّطِيْنَ

You already know how to think about the ا and the ي in these examples (hint: they are doers of actions like how we saw for the و of the plural in the example

above).

From the Quran

Below is an excerpt from the Quran (5:33-36). I have highlighted verbs that dropped their final ن when they went into *nasb*.

- يُقَتَّلُوْا ("they are killed") is in *nasb* because of the word أنْ, which *nasb*-izes verbs. We'll get into the other *nasb*-izers later إن شاء الله , but this is probably the most frequently used one. Before it dropped the ن , it was يُقَتّلُوْن.
    - أنْ is used to give the meaning of the original noun in the future, so the meaning changes from يُقتّلُوْن ("they are/being killed") to أن يُقَتَّلُوا ("that they are killed").
    - Note how when the ن is dropped, you will see an ا is written after the و .
- يُصَلَّبُوا ("they are crucified") and يُنْفَوْا ("they are exiled") are connected by the word أو ("or") to يُقتّلُوْا (“they are killed”), so they have to follow it in state and be in *nasb* also.
- تَقْدِرُوا ("you all apprehend") is in *nasb* because of the word أن

- يَفْتَدُوْا ("ransom themselves") changed state because of the letter لِ ("in order to") which is another *nasb*-izer.
- We will see that in the state of جَزْم (*jazm)* (which only applies to verbs), these verbs look exactly the same as they do in *nasb*. How would we know which state it's in? It depends if the influences in the sentence are *nasb*-izers or *jazm*-izers.

By this point you've already completed 1/4 of the grammar of the Quran, so a big ما شاء الله to you! It may not have been easy, but I hope things are starting to click with examples from the Quran.

Exercise

What do each of the words look like in *nasb*? They are a mix of singular nouns, broken plural, masculine plurals, feminine plurals, dual nouns, the Five Nouns and the Five Verbs so think carefully! The meanings provided will help decipher what kind of words they are.

1. الكِتابُ ("the book")
2. القِرطاسُ ("the paper sheets")
3. القَلَمُ ("the pen")
4. الدَواةُ ("the inkwell")
5. النَمِرُ ("the tiger")
6. النَهَرُ ("the river")
7. الفِيْلُ ("the elephant")
8. الحَدِيْقَةُ ("the garden")
9. الجَمَلُ ("the camel")
10. البَساتِيْنُ ("the gardens")
11. المَغانِمُ ("the spoils of war")
12. الآدابُ ("the manners")
13. يَظْهَرُ ("he/it is apparent")
14. الصادِقاتُ ("the truthful females")
15. العَفِيْفاتُ ("the chaste females")
16. الوالِداتُ ("the mothers")
17. الإِخْوَانُ ("the brothers")
18. الأساتِذَةُ ("the instructors")
19. المُعَلِّمُوْنَ ("the teachers")
20. الآبَاءُ ("the fathers")

21. أَخُوك ("your brother")
22. العَلَمُ ("the sign/mark")
23. المُرُوْءةُ ("chivalry")
24. الصَدِيْقانِ ("the two friends")
25. أَبُوْك ("your father")
26. الأصْدِقاءُ ("the friends")
27. المُؤْمِنُوْنَ ("the believers")
28. الزُرّاعُ ("the farmers")
29. المُتّقُوْنَ ("the God-fearing")
30. تَقُوْمانِ ("you both stand")
31. يَلْعَبانِ ("they both play")

Questions

1. When is *kasrah* the sign of *nasb*?
2. When is ي the sign of *nasb*?
3. When is dropping the ن the sign of *nasb*?
4. Give an example of each that is in *nasb*:
    a. Sound feminine plural
    b. One of the Five Verbs
    c. Sound masculine plural
    d. A dual noun

Chapter 20 - Getting down with خَفْض, Part 1: *Kasrah*

To refresh your memory, the possible statuses a word can have are:

1. الرَفْع (*raf'*)
2. النَصْب (*nasb*)
3. الخَفْض (*khafdh*), also known as الجَرّ (*jarr*)
4. الجَزْم (*jazm*)

We've gone through all the ways a word can show the first two. Now we start on the third and final one, *jarr*, which also has its own indicators. From the *Ajurroomiyyah*:

وَالفَتْحَةُ, ُالكَسْرَةُ، وَالياء ِوَلِلْخَفْضِ ثَلاثُ عَلامات

Khafdh has three indicators: kasrah, the letter ي and فتحة (fathah)

There are three indicators for *jarr*:

1. *kasrah* (the main indicator)
2. the letter ي
3. *fathah*

We'll look at *kasrah* first for now, with the others coming later إن شاء الله

When *kasrah* is the sign of *khafdh*

فأمّا الكَسْرَةُ فَتَكُوْنُ عَلامَةً لِلْخَفْضِ فِيْ ثَلاثَةِ مَواضِع :َفي الاسْمِ المُفْرَدِ المُنْصَرِفِ وَجَمْعِ التَكْسِيْرِ المُنْصَرفِ وَجَمْعِ المُؤنّثِ السالمِ

As for the kasrah, it is a sign of khafdh in three situations: the fully flexible singular noun, the fully flexible broken plural and the sound feminine plural.

Kasrah has three situations where it's used to show that a word is in *jarr*:

1. The fully flexible singular noun
2. The fully flexible broken plural
3. The sound feminine plural

You already know what the "singular noun", "broken plural" and "sound feminine plural" are from Chapter 11, so there's no need to repeat that here.

The fully flexible singular noun

What it means for a word to be مُنْصَرِف ("fully flexible") is that it's capable of taking a *tanwin* at the end. If it's one of those words that can't take a *tanwin* at the end, it's known as "partly flexible" or "semi-flexible". Partly flexible words nouns have a different way of showing *jarr*, which comes in a later section.

For example:

- سَعَيتُ إلى مُحَمّدٍ ("I rushed to Muhammad")
- رَضِيْتُ عَنْ عَلِيٍّ ("I was pleased with Ali")
- اسْتَفَدْتُ مِنْ مُعاشَرةِ خالِدٍ ("I benefited from living with Khalid")
- أعْجَبَنِي خُلُقُ بَكرٍ ("Bakr's character amazed me").

The words مُحَمّد and لِيّ َعare in *jarr* because each of them has a particle of *jarr* before it. The sign of *jarr* is the apparent *kasrah*.

The words خالِد and كْرب َare in *jarr* because they are the second word in an *idhafah* fragment. The sign of *jarr* here is also the *kasrah*.

All four of these words are singular nouns and they are fully flexible because of the *tanwin* on them.

The fully flexible broken plural

For example:

- مَرَرْتُ بِرِجالٍ كِرامٍ ("I passed by honorable men.")
- رَضِيتُ عَنْ أصْحابٍ لَنا شُجْعانٍ ("I was pleased with brave companions of ours.")

The words رِجالٍ ("men") and أصْحابٍ ("companions") are in *jarr* because each of them has a particle of *jarr* before it. The sign of *jarr* is the *kasrah*.

The words كِرامٍ ("honorable") and شُجعانٍ ("brave") are in *jarr* because they are descriptions of words that are in *jarr*, and a description will have the same status as the word it's describing. The word كِرامٍ is describing رِجال, and the word شُجْعانٍ is describing أصحاب. The sign of *jarr* here is also *kasrah*.

These words are broken plurals, and they are fully flexible because of the *tanwin* that attaches to them.

The sound feminine plural

For example:

- نَظَرْتُ إلى فَتَياتٍ مُؤَدّباتٍ (“I looked at refined girls”)
- رَضِيْتُ عَنْ مُسْلِماتٍ قانِتاتٍ (“I was pleased with obedient Muslim women”).

The words فتياتٍ ("girls") and مُسْلِماتٍ ("Muslim women") are each in *jarr* because of the particle of *jarr* before them, and the sign of their *jarr* is the apparent *kasrah*.

Each of مُؤدّباتٍ ("refined") and قانِتاتٍ ("obedient") is in *jarr* because it is a description of a word that is in *jarr* state. The sign of its *jarr* is also the apparent *kasrah*.

These words are all sound feminine plurals.

From the Quran

Below (2:238-244), I've highlighted all the words that are showing their *jarr* using a *kasrah* at the end. You should already be able to tell which ones are sound feminine plurals, because all that needs is a certain ending at the end (i.e. اتـ). Broken plurals are a little harder because you need to know the meaning of the word before you can tell that it's a plural, so I point those out. I've also given the reason why each word is in *jarr*.

حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ
قَٰنِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَآ أَمِنتُمْ
فَٱذْكُرُوا۟ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ
﴿٢٣٩﴾ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا
وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ
خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ
مِن مَّعْرُوفٍ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ
بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ
ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ ۞ أَلَمْ تَرَ
إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ
فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟ ثُمَّ أَحْيَٰهُمْ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ
عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾
وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَّن

- الصَلَواتِ ("the prayers") is a sound feminine plural and is in *jarr* because the word عَلى before it is one of the particles *jarr*. The word الصَلاةِ ("the prayer") follows it in status because it's connected to it by the word وَ ("and").
- للهِ is actually the name الله preceded by لِ (another particle of *jarr*), but when ل comes before a word that starts with لا , the ا will drop.
- أزْواجِ is a broken plural for زَوْج ("spouse) and is preceded by لِ
- الحَوْلِ ("the year") is preceded by إلى
- إخراجٍ ("to turn someone out") is *mudhaaf ilayh* (the second word in an *idhafah*)
- أنفُسِ is a broken plural for نَفْس ("self") and has the particle فِي before it
- مَعْرُوْفٍ ("acceptable/honorable") has the particle مِنْ before it
- المُطَلّقاتِ ("the divorced women") has لِ before it, and the ا dropped
- المَعْرُوْفِ has the particle بِ before it
- دِيارِ is the broken plural of دار ("home") and has مِن before it
- المَوْتِ ("death") and فَضْلٍ are both *mudhaaf ilayh*

- النَّاسِ ("the people") has the particle عَلَى before it, and the second time it is *mudhaaf ilayh*
- سَبِيلِ ("way") has فِي before it, and اللهِ is *mudhaaf ilayh*

Questions

1. In which situations will *kasrah* be the sign that a word is in *jarr*?
2. What does it mean that a word is a "fully flexible singular noun"?
3. What does it mean that a word is a "fully flexible broken plural"?
4. Give an example of:
    a. A singular noun that is in *jarr*
    b. A broken plural that is in *jarr*
    c. A sound feminine plural that is in *jarr*

Chapter 21 - Getting down with خَفْض, Part 2: ي

We've covered كَسرَة (*kasrah)*, which is the main indicator of خفض (*khafdh*), also known as جَرّ (*jarr*). Now, we're going on to the second sign of *jarr*, the letter ي .

Substitution of ي for *kasrah*

فِي الأسْماءِ الخَمْسَةِ، وَفِي :َوَ أمّا اليَاءُ فَتَكُوْنُ علَامَةً لِلْخَفْضِ فِي ثَلاثَةِ مَواضِع التَّثْنِيَةِ، وَالجَمْعِ

As for the ي , it is a sign of khafdh in three situations: the Five Nouns, the dual and the plural.

ي has three situations in which it is an indicator that a word is in *jarr*:

1. The Five Nouns
2. Dual nouns
3. Plural nouns

The Five Nouns

You know them and the conditions for giving them their endings from Chapter 12.

For example:

- سَلِّمْ عَلى أبِيكَ صَباحَ كُلِّ يَومٍ (“Salute your father in the morning every day”)
- لا تَرْفَعْ صَوْتَكَ عَلى صَوْتِ أخِيْكَ الأكْبَرِ (“Don’t raise your voice over the voice of your elder brother”)
- لا تَكُنْ مُحِبّاً لِذي المالِ إلا أنْ يَكُوْنَ مُؤَدّباً (“Don’t be a lover of one who has wealth except if he is refined”).

The word أخِيْك is in *jarr* because it is *mudhaaf ilayh*, and أبِيْكَ and ذِي المالِ are in *jarr* because of a particle of *jarr* before them. The sign of *jarr* for all three is the ي .

Looking at the ك in the first two examples:

- it's the pronoun of the 2nd person ("you")

- it is مُضاف إلَيه (*mudhaaf ilayh*). The *mudhaaf* here is أبِيْ or أخِيْ
- It is fixed upon *fathah* - pronouns are fixed, meaning the ending sound doesn't change when their status does.
- It's in the state of *jarr* (because it's *mudhaaf ilayh*).

In the third example, المالِ is also *mudhaaf ilayh* and it is in *jarr* using the *kasrah*.

The dual

For example:

- انْظُرْ إلى الْجُنْدِيّيْنِ ("Look at the two soldiers")
- سَلِّمْ عَلى الْصَدِيقَيْنِ ("Salute the two friends").

الجُنْدِيّيْنِ and الصَدِيْقَيْنِ are in *jarr* because of a particle of *jarr* before them, and the sign of *jarr* is the ي with a *fathah* before it and a *kasrah* after (which will give you the "ayni" sound). Each of them is dual because it indicates the meaning of two. In the status of رفع (*raf'*), they were الجُنْدِيّانِ and الصَدِيْقانِ (with an "aani") sound.

The sound masculine plural

For example:

- رَضِيتُ عَنِ الْبَكْرِيْنَ ("I was pleased with the Bakrs")
- نَظَرْتُ إلى المُسْلِمِينَ الْخاشَعِيْنَ ("I looked at the humble Muslims").

البَكْرِيْنَ and المُسْلِمِيْنَ are in *jarr* because of a particle of *jarr* before them, and the sign of *jarr* is the ي with a *kasrah* before it and a *fathah* after (which gives an "eena" sound). Each of them is a sound masculine plural.

If you've been paying attention, you might have noticed that dual nouns and sound masculine plurals look exactly the same in *nasb* and *jarr*!!! How do you tell the difference? What works for me is that I know that there are only three ways a word can be in the state of *jarr* in the Arabic language:

1. It has one of the particles of *jarr* before it
2. It is *mudhaaf ilayh* (the second word in a "possessive phrase")
3. It is a تابِع (grammatical follower) of another word that is in *jarr* (e.g. it's coming as a description for that word or joined by "and" or "or" to it). There's more on these "grammatical followers" in a later section, but these are the most common ones.

If I don't see one of these three, then I know the word is not in *jarr* and I mark it up as *nasb*.

From the Quran

Examples of dual nouns and one of the Five Nouns showing their *jarr* using the letter ي (Surah 18:82-83):

رُحْمًا ﴿٨١﴾ وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ
وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن
يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ
وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾
وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾
٣٠٢

- غُلامَيْنِ ("two young boys") is in *jarr* because of the particle لِ before it. يَتِيْمَيْنِ ("two orphans") is a description for the two boys, so it follows in status. In the status of *raf'*, it was غُلامانِ يَتِيمانِ (with ا 's instead ي 's).

From Surah 25:22-32:

يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ لِّلْمُجْرِمِيْنَ وَيَقُوْلُوْنَ ﴿٢٢﴾
حِجْرًا مَّحْجُوْرًا ﴿٢٣﴾ وَقَدِمْنَآ اِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ
هَبَآءً مَّنْثُوْرًا ﴿٢٤﴾ اَصْحٰبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا
وَّاَحْسَنُ مَقِيْلًا ﴿٢٥﴾ وَيَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَامِ وَنُزِّلَ الْمَلٰٓئِكَةُ
تَنْزِيْلًا ﴿٢٦﴾ اَلْمُلْكُ يَوْمَئِذِ ِالْحَقُّ لِلرَّحْمٰنِ ۭ وَكَانَ يَوْمًا عَلَى
الْكٰفِرِيْنَ عَسِيْرًا ﴿٢٧﴾ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰي يَدَيْهِ يَقُوْلُ
يٰلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ﴿٢٨﴾ يٰوَيْلَتٰى لَيْتَنِيْ لَمْ
اَتَّخِذْ فُلَانًا خَلِيْلًا ﴿٢٩﴾ لَقَدْ اَضَلَّنِيْ عَنِ الذِّكْرِ بَعْدَ اِذْ جَاۗءَنِيْ ۭ
وَكَانَ الشَّيْطٰنُ لِلْاِنْسَانِ خَذُوْلًا ﴿٣٠﴾ وَقَالَ الرَّسُوْلُ يٰرَبِّ
اِنَّ قَوْمِي اتَّخَذُوْا هٰذَا الْقُرْاٰنَ مَهْجُوْرًا ﴿٣١﴾ وَكَذٰلِكَ
جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِيْنَ ۭ وَكَفٰى بِرَبِّكَ هَادِيًا
وَّنَصِيْرًا ﴿٣٢﴾ وَقَالَ الَّذِيْنَ كَفَرُوْا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْاٰنُ جُمْلَةً
وَّاحِدَةً ۚ كَذٰلِكَ لِنُثَبِّتَ بِهٖ فُؤَادَكَ ۚ وَرَتَّلْنٰهُ تَرْتِيْلًا ﴿٣٣﴾
٣٦٢

- المُجْرِمِيْنَ ("the criminals") has the particle لِ before it. In *raf'* it was أَلمُجْرِمُوْنَ (with a و instead of the ي)
- الكافِرِيْنَ ("the disbelievers") has عَلى before it.
- المُجْرِمِيْنَ has مِنْ before it
- The word يَدَيْهِ (“his [two] hands”) needs to be unwrapped to understand what's going on here, so one step at a time:
    1. The word for "hand" is يَدٌ.
    2. We form the dual ("two hands") how we always do by making it يَدانِ (adding an "aan" sound to it). The ن of the dual replaces the *tanwin* at the end of the singular noun يَدٌ.
    3. To say, "his two hands", we're going to use a possessive phrase (*idhafah*) and simply add it to the pronoun هُ ("he"). When a word is *mudhaaf*, **its ending *tanwin* (or ن if it is a dual noun or plural) will go away**. Adding يَدانِ to ه will give us يَداهُ. This is how it looks like in *raf'*...

4. But we're in *jarr* because of the word عَلى , so the ا gets demoted to ي . We end up with يَدَيْهِ

Now, before we do that last indicator of *jarr* إن شاء الله : "partly flexible" nouns (what!?!)

Exercises

1. What do the following verbs look like in the state of *nasb*? Hint: only the very ending will change
   a. يَجْرِيْ ("he runs")
   b. يَبْنِيْ ("he builds")
   c. يُنَظِّفُ ("he cleans")
   d. يَرْكَبُ ("he rides")
   e. يَمْحُوْ ("he erases")
   f. يَشْرَبُ ("he drinks")
   g. تُضِيْءُ ("she lights up")
2. What do these nouns look like in in the states of *nasb* and *jarr*?
   a. الوالِدُ ("the father")
   b. الإخْوَتُ ("the brethren")
   c. الأسنانُ ("the teeth")
   d. الكِتابُ ("the book")
   e. القِطارُ ("the train")
   f. الفاكِهَةُ ("the fruit")
   g. الأُمُّ ("the mother")
   h. الأصْدِقاءُ ("the friends")
   i. التِلْمِيْذانِ ("the two students")
   j. الرَجُلانِ ("the two men")
   k. الجُنْدِيُّ ("the soldier")
   l. الفَتاةُ ("the young girl")
   m. أخُوْكَ ("your brother")
   n. الصَدِيْقُ ("the friend")
   o. الجُنْدِيّانِ ("the two soldiers")
   p. الفَتَيانِ ("the two youth")
   q. التّاجِرُ ("the trader")
   r. الوَرْدُ ("the rose")

s. النِيْلُ ("the Nile")
t. الاِسْتِحْمامُ ("taking a bath")
u. النَشاطُ ("the activity")
v. المُهْمِلُ ("the one who neglects")
w. المُهَذّباتُ ("the refined females")

Chapter 22: Partly flexible nouns

So, you've finally started understanding how nouns usually show their status:

1. In the state of *raf'*, you see a *dhammah* at the end (مُسْلِمٌ)
2. In *nasb* you see a *fathah* at the end (امُسْلِمً)
3. In *jarr* you see a *kasrah* at the end (مُسْلِمٍ)

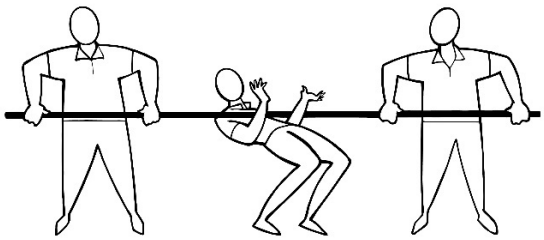
Then you encounter something that just doesn't compute. A word that you know for sure is in *jarr* and looks like it should have a *kasrah* at the end, but somehow you see a ***fathah***!

For example, you might read, سافَرْتُ مِنْ مَكّةَ إلى المَدِيْنَةِ ("I traveled from Makkah to Madinah"). You see a *kasrah* at the end of المدينة ِ, and that makes sense to you because the إلى before it is one of the particles of *jarr*.

Then you see the word مِنْ before ةّمَك , and you know مِنْ is another one of these special particles, so مكة should obviously have a *kasrah* at the end. But it has a *fathah* on it. It must be a misprint, right?

WRONG.

So, what's going on then? What happened here is that you're looking at a word that is "partly flexible". That means that its ending can change somewhat (like from a *dhammah* to *fathah*), but it's not flexible enough to go all the way down to a *kasrah*. Just like how some people are not as flexible as others:



Why is that?

It's not an easy concept to grasp, and it's not so easy to explain, but I can try. The scholars of the Arab language have identified some "defects", that make an *ism* resemble a فِعْل (*fi'l*). Just like how a *fi'l* will never take a *tanwin*, a partly flexible

noun won't either (a partly flexible noun is technically called ممنوع من الصرف or غير منصرف).

These defects work in two different ways:

1. Two "mini-defects" coming together, one going back to the meaning of the word, and one to the pronunciation (i.e. how it sounds)
2. A "super defect" that has effect of two mini-defects.

About "mini-defects"

If a word is partly flexible because of two mini-defects, then one will be connected to the meaning (معنى) and one will be connected to the pronunciation(لفظ).

The defect that goes back to the meaning will be one of these:

1. Its being proper noun (العلمية)
2. Its being a descriptive noun (الوصفية)

Then we have 6 mini-defects that are related to the pronunciation, along with how they combine with the two above. (The first three will only happen for an اسم علم [proper noun]).

1. A proper noun that has التأنيث بغير ألف (feminization without using an *alif*) - Note: **Even boys' names with a feminine ة at the end are considered feminized**, such as حمزة and أسامة. Girls' names fall under this rule, even if they don't have the feminine ة .
2. It has العجمة (non-Arabness). Excepted from this rule are 3-letter names that have a *sukoon* on the middle letter
3. The word is مركّب (composed of multiple words put together)
    1. قاضيخان is formed from قاضي and خان
4. The letters ان have been added to the end
    1. Any proper noun that has ان
    2. A descriptive noun that rhymes with فعلان
5. The word has وزن الفعل (sounds like a *fi'l)*
    1. Proper nouns that sound like a *fi'l*
    2. Descriptive nouns that sound like أفعل. They come with comparative meanings (e.g. "___er than").
6. The word has been adjusted(عدل) from its original form
    1. Any proper noun that rhymes with فعل
    2. A descriptive noun describing things that arranged in 2's, 3's etc. They commonly sound like فعال and مفعل.

That gives 9 combinations (6 for proper nouns and 3 for descriptive nouns). Let's look at some examples for each combination:

	Proper noun	Descriptive noun
Feminization without using *alif*	فاطِمَةُ (Fatimah) - زَيْنَبُ (Zaynab) - حَمْزَةُ (Hamzah)	N/A
Non-Arabness	إدْرِيْسُ (Idrees) - يَعْقُوْبُ (Ya'qub) - إبراهِيْمُ (Ibrahim)	N/A
Composition	بَعْلَبَكُّ (Baalbek) - فاضِيْخانُ (Qazi Khan) - بزُرْجَمِهْرُ (Burzmihr) - رامَهُرْمُزُ (Ramahormuz)	N/A
Addition of ان (*aan*)	مَرْوانُ (Marwan) - عُثْمانُ (Uthman) - غَطَفانُ (Ghatafan) - سُفْيانُ (Sufyan) - عَفّانُ (Affan) - عِمرانُ (Imran) - قَحْطانُ (Qahtan) - عَدْنانُ (Adnan)	رَيّانُ (lush) - شَبْعانُ (satiated) - يَقْظانُ (awake)
Form of a *fi'l*	أحْمَدُ (Ahmad) - يَشْكُرُ (Yashkur) - يَزِيْدُ (Yazid) - تَغْلِبُ (Taghlib) – تَدْمُرُ (Tadmur)	أكْرَمُ (nobler) - أفْضَلُ (better) - أجْمَلُ (more beautiful)
Adjustment from the original form	عُمَرُ (Umar) - زُفَرُ (Zufar) - قُثَمُ (Qutham) - هُبَلُ (Hubal) - مُضَرُ (Mudhar)	مَثْنَى (twos) - ثُلاثُ (threes) - رُباعُ (fours) - أُخَرُ (others)

Super defects

There are two super-defects that are big enough to make a word partly flexible by themselves:

1. The word is in the form of an utmost or extreme plural (صِيغة المُنْتَهى الجَمْوْع) - This is a broken plural that was formed using an ا , and after the ا there are two letters or three letters (with a *sukoon* on the middle one). Some examples:
    - مَساجِدُ - plural of مَسْجِدٌ ("mosque")
    - مَنابِرُ - plural of مِنْبَرٌ ("pulpit")
    - أماجِدُ - plural of أمْجَدُ ("more majestic")

- أماثِلُ - plural of أَمْثَلُ ("more exemplary")
- عَصافِيرُ - plural of عُصْفُوْرٌ ("sparrow')

2. The word is made feminine using ى (*alif maqsurah*) or by adding an ا (*alif mamdudah*)
    - Some examples using *alif maqsurah*: حُبْلى ("pregnant"), قُصْوى ("farthest"), دُنْيا ("lower"), دَعْوى ("claim/allegation")
    - Some examples with an added *alif*: حَمْراءُ ("red"), دَعْجاءُ ("black-eyed"), حَسْناءُ ("a beauty"), بَيْضاءُ ("white"), كَحْلاءُ ("black-eyed"), نافِقاءُ ("lizard hole"), عُلَماءُ ("scholars")

From the Quran

Below, I've highlighted some partly flexible words from 2:102.

- The name سُلَيْمانُ is partly flexible because it is a non-Arab name. The names of the prophets عليهم السلام in the Quran are non-Arab, except four: هُوْدٌ (Hud), صالِحٌ (Salih), شُعَيْبٌ (Shu'ayb) and مُحَمَّدٌ (Muhammad). Two non-Arab names, نُوْحٌ and لُوْطٌ, are still fully flexible because of the three-letter rule
- The name بابِل (Babel) is partly flexible because it's a proper name and is feminine. The general rule is that names of places are considered feminine
- هارُوْتُ (Harut) and مارُوْتُ (Marut) are the names of two of the angels and are non-Arab names

Below is the beginning of Surah Fatir (35:1). The highlighted words are partly flexible because they are descriptive and have been adjusted from their original form.

Exercise

Try to find why these words are partly flexible. Most of them are done already, so just look above for them.

- زَيْنَبُ (Zaynab)
- مُضَرُ (Mudhar)
- يُوْسُفُ (Yusuf)
- إبراهِيْمُ (Ibrahim)
- أكْرَمُ مِنْ أحْمَدَ ("nobler than Ahmad")
- بَعْلَبَكُّ (Baalbek)
- رَيّانُ ("lush")
- مَغالِيْقُ ("locks")
- حَسّانُ (Hassaan)
- عاشُوْراءُ (Ashura)
- دُنْيا ("lower/nearer")

Questions

1. What does it mean when a noun is "partly flexible"?
2. What are the "mini-defects" that go back to the meaning of the word?
3. What are the (6) "mini-defects" that go back to the word's pronunciation?
    a. How many combine with the meaning of a proper noun?
    b. How many combine with a descriptive meaning?
4. What are the two "super-defects" that cause partial flexibility?
5. Give an example of a word that is partly flexible because it is:
    a. A proper name that has been adjusted from its original form

b. A descriptive noun that has been adjusted from its original form
c. A proper name that has ان added to the end
d. A descriptive noun that has ان added to the end
e. A proper name that has been feminized
f. A descriptive noun that sounds like a *fi'l*
g. A non-Arab proper name

Chapter 23 - Getting down with خَفْض, Part 3: *Fathah*

We're down to the third and last indicator of جَرّ (*jarr*), which is فتحة (*fathah*). Now, before we go further, I want you to be familiar with the concept of partial flexibility covered in the previous chapter. If you're short on time skim through it for now and go back to it later to make solid. This chapter won't make much sense otherwise.

When *fathah* will substitute for *kasrah* as the sign of *khafdh*

First, the rule from the *Ajurroomiyyah*:

وَأَما الفَتْحَةُ فَتَكُوْنُ عَلامَةً لِلْخَفْضِ فِي الاسْمِ الذِيْ لا يَنْصَرِفُ

As for fathah, it is a sign of khafdh in the ism that is not fully flexible.

There is only one situation where *fathah* will be used to show that a word is in the state of *jarr*, and that's when we're dealing with partly flexible nouns (nouns that don't take *tanwin*).

Some examples:

- صَلّى اللهُ عَلى إبْراهِيْمَ خَلِيْلِهِ ("May God bless Ibrahim, His friend")
- رَضِيَ اللهُ عَنْ عُمَرَ أمِيْرِ المُؤمِنِيْنَ ("May God be pleased with Umar, the leader of the believers")

The words إبراهِيْمَ and عُمَرَ are both in *jarr* because each of them has one of the particles of *jarr* before it (عَلى and عَنْ, respectively), but they have a *fathah* at the end instead of a *kasrah* because they are partly flexible. They are partly flexible because إبراهيم is a non-Arab name and عُمَر is a proper name that has been adjusted from its original form.

Now (about to drop a tiny little exception, but bear with me please!), if the word has ال ("the") added to the beginning or is *mudhaaf*, then it **will** take a *kasrah* in the state of *jarr*.

1. وأنتُمْ عاكِفُونَ في المَساجِدِ ("while you are staying in the mosques") - The word مساجِد is partly flexible because it is an "utmost plural". It is in

the state of *jarr* because of the particle فِيْ before it. It shouldn't be taking a *kasrah*, but because it has ال added to it, it breaks the rule

2. مَرَرْتُ بِحَسْناءِ قُرَيْشٍ ("I passed by the beauty of Quraysh") - The word حَسْناء is partly flexible because it has been feminized using an *alif*. It is in *jarr* because of the particle بِ before it. It also shouldn't be taking *kasrah* but because it is *mudhaaf*, it does.

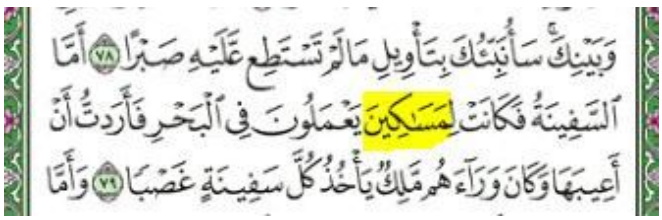
From the Quran

Below from Surah 2:136 are the names of some non-Arab prophets (عليهم مالسلا).

وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟ ۗ قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ
حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ
أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ
وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ ٱلنَّبِيُّونَ مِن
رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٦﴾

- إبراهيم is in *jarr* because of the particle إلى ("to)
- The other words are connected to إبراهيم using و ("and"), so they have the same status
- The names مُوسى and عِيسى have implied *fathahs* on them (they want to take a *fathah* but cannot because they end with an *alif*)

From Surah 18:79, we see an example of an "utmost plural". It's in *jarr* because of the particle لِ before it but has a *fathah* because it's partly flexible.


وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا
ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ فَأَرَدتُّ أَنْ
أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا

Questions

1. What are the situations in which *fathah* will indicate that a word is in *jarr*?

Chapter 24: The signs of جَزْم

We've gotten through the indicators of *raf'*, *nasb* and *jarr*. Now we can look at the indicators of the last remaining state: جَزْم (*jazm*).

In short,

وَلِلْجَزمِ عَلامَتان : السُكُوْنُ وَالحَذْفُ

Jazm has two signs: سُكُوْن (sukoon) and dropping.

You can decide that a word is in *jazm* if you find one of two things in it:

1. *Sukoon* - it's the primary indicator of *jazm*
2. حَذْف (the omission of something), and it is the secondary indicator

Each of these indicators has situations as follows.

When *sukoon* is the indicator of *jazm*

فَأمّا السُّكُوْنُ فَيَكُوْنُ عَلامَةً لِلجَزْمِ فِي الفِعْلِ المُضارِعِ الصَحِيْحِ الآخِرِ

As for sukoon, it is an indicator of jazm in the present tense verb (فعل مضارع) that has a sound (صَحِيح) ending.

The *sukoon* has only one situation in which it shows that a word is in *jazm*, and that is in the فعل مضارع (present tense action) with a صَحِيح (sound) ending. What that means is that the ending is not one of the three "defective" letters, which are ا, و and ي.

Some quick examples:

- لَم يَلْعَبْ عَلِيٌّ ("Ali has not played")
- لَم يَنْجحْ بَلِيدٌ ("Never has a stupid person succeeded")
- لَمْ يُسافرْ أخُوكَ ("Your brother hasn't traveled")
- لم يَعِدْ إبراهِيمُ خالِداً بِشَيءٍ ("Ibrahim hasn't promised Khalid anything")
- لَم يَسْألْ بَكرٌ الأُسْتاذَ ("Bakr hasn't asked the teacher")

Each of these actions is in *jazm* because لَمْ (which is a particle of *jazm*) comes before it. Because they are present tense actions with sound endings, we use *sukoon* at the end to show that they are in the state of *jazm*. Before they changed from the state of *raf'* to *jazm*, they all had a *dhammah* at the end.

When *jazm* is shown using حَذْف (leaving something out)

وَأمّا الحَذْفُ فَيَكُونُ عَلامَةً لِلجَزْمِ فِي الفِعْلِ المُعْتَلِّ الآخِرِ وَفِي الأفعالِ الخَمْسَةِ الّتِيْ رَفْعُها بِثَباتِ النُّونِ

As for حَذف , it is a sign of jazm in the present tense action with a defective ending and in the Five Verbs whose raf' is by establishing the ن .

حَذف (omission/dropping) has two situations in which it is an evidence and sign of a word's *jazm*.

1. A present tense action with a "defective" ending
2. The Five Verbs

Dropping the final letter from a present tense action with a "defective" ending

What is meant by "defective ending" is that the final letter is one of the three defective letters, which are ا , و and ي .

- Examples of verbs ending with ا are: يَسْعى ("He strives"), يَرْضى ("He is pleased"), يَهْوى ("He likes"), يَأْبى ("He is at a distance") and يَبْقى ("He remains")
- Examples of verbs ending with و are: يَدْعُو ("He calls"), يَرْجُو ("He hopes"), يَلُوْبُ ("He tests"), يَسْمُوْ ("He is elevated"), يَسُوْقُ ("He is harsh") and يَبُوْنُ ("He is remote")
- Examples of verbs ending with ي are: يُعْطِيْ ("He gives"), يَقْضِيْ ("He judges"), يَسْتَغْشِيْ ("He hides"), يُحْيِيْ ("He gives life"), يُوَيِّلُ ("He distorts") and يَهْدِيْ ("He guides")

Now some examples of when a defective letter drops:

- لَم يَسْعَ عَلِيٌّ إلى المَجْدِ ("Ali did not strive for glory") - the final ى in يَسْعى dropped
- لَم يَدْعُ مُحَمّدٌ إلا إلى الحَقِّ ("Muhammad did not call except to the truth") - the final و in يَدْعُوْ dropped
- لَم يُعْطِ مُحَمّدٌ إلا خالِداً ("Muhammad has not given to anyone except Khalid") - final ي in يُعْطِيْ dropped

In all three of these, instead of using *sukoon* to show that the verb is in *jazm*, we just drop the final defective letter.

Dropping the final ن from the Five Verbs

What's meant by the “Five Verbs", are the verbs that use a final ن at the end to show that they are in *raf'*. We already know what they are, but to refresh your memory, some examples (using يَضْرِبُ - "he strikes" as the base):

- يَضْرِبانِ - A ي at the beginning + ا at the end = "they (m.) both strike", talking about a two males
- يَضْرِبانِ - A ت at the beginning + ا at the end = "they (f.) both strike" or "you both strike", talking about two females or talking to two people
- يَضْرِبُوْنَ - A ي at the beginning + و at the end = "they (m.) all strike", talking about a masculine group
- تَضْرِبُوْنَ - A ت at the beginning + و at the end = "you (m.) all strike", talking to a masculine group
- تَضْرِبِيْنَ - A ت at the beginning + ي at the end = "you (f.) strike", talking to a single female

If you use the word لَمْ to negate the action, their final ن will drop off, so you'd get this:

- لَمْ يَضْرِبا - "they (m.) both did not strike"
- لَمْ يَضْرِبا - "they (f.) both did not strike" or "you both did not strike"
- لَمْ يَضْرِبُوْا - "they (m.) all did not strike"
- لَمْ تَضْرِبُوْا - "you (m.) all did not strike"
- لَمْ تَضْرِبِيْ - "you (f.) did not strike"

If you've been paying attention, you'll realize that the Five Verbs look identical in the states of *nasb* and *jazm* (i.e. we drop the final ن to show both).

From the Quran

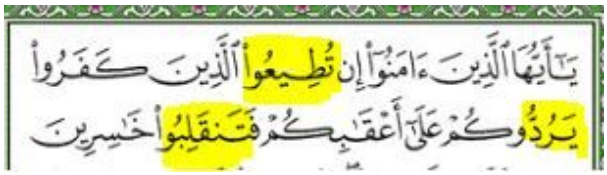
Surah al-Ikhlas (112) has three verbs that have a non-defective ending and have a *sukoon* on them when the word لَمْ put them into the state of *jazm*:

- يَلِدُ ("he sires offspring") became يَلِدْ
- يُوْلَدُ ("he is given birth to") became يُوْلَدْ
- يَكُوْنُ ("He is") became يَكُوْنْ and then the و dropped to avoid having two consecutive letters with *sukoon* on them, so we ended up with يَكُنْ

From 2:246-247, I've highlighted verbs that lost their final defective letter when the particle لَمْ put them in the state of *jazm*:

- تَرَى ("you see") lost its defective letter and became تَرَ
- يُؤْتَى ("he is given") also lost its final letter

Finally, examples from 3:149:



- تُطِيْعُوْنَ ("you all obey") dropped its ن because of the إن used for conditional statements. So the meaning then is "if you all obey..."
- يَرُدُّوْنَكُمْ ("they turn you all back") dropped its ن because it is the answer to the condition. The meaning is "if you all obey... they will turn you all back".
    - The pronoun كم ("you all") is attached to the verb and represents who/what the action is done to

- تَنْقَلِبُونَ ("you all turn back") dropped its ن because it connected by ف to مَيَرُدُّوكُ , so it has to have the same status.

Questions

1. What are the signs of *jazm*?
2. In how many situations is *sukoon* a sign of *jazm*?
3. In how many situations is dropping the ending a sign of *jazm*?
4. What is the *fi'l* with a "sound ending"?
    a. Give three examples for *fi'l* with a صحيح ending.
5. What is the *fi'l* with a "defective" ending?
    a. Give 2 examples for a defective *fi'l* whose last letter is ا
    b. Give 2 examples for a defective *fi'l* whose last letter is و
    c. Give 2 examples for defective *fi'l* that ends in ي
6. What are the "Five Verbs"?
    a. How are they given *jazm*?
    b. Give three examples of them that are in *jazm*

Chapter 25: Words that take status using vowels

At this point we now know every single status indicator used in the Arabic language, along with when it's used. So far, we've been looking from the angle of the indicators themselves.

To make it all stick better, we're going to review by seeing things from another angle: the **kinds of words** these indicators show up in. To be brief:

قِسْمٌ يُعْرَبُ بالْحَرَكاتِ وَقِسمٌ يُعْرَبُ بِالْحُرُوْفِ : المُعْرَباتُ قِسْمان

The words that are given status are two types: one that is given status using harakat (vowels) and one that is given status using letters.

To break it down further, from what we've seen while going through the indicators is that they apply to 8 kinds of words, 4 that show status using vowels and 4 that show it using letters:

1. The singular noun (الاسْمُ المُفْرَد)
2. The broken plural (جَمْعُ التَكْسِيْر)
3. The sound feminine plural (جَمعُ المُؤَنّثِ السالِم)
4. The present tense action with nothing attached at the end (الفِعلُ المُضارِعُ لَمْ يَتّصِلْ بِآخِرِهِ شَيء)
5. The dual (المُثّنى)
6. The masculine plural (جَمعُ المُذَكّرِ السالِم)
7. The Five Nouns(الأسْماءُ الخَمْسَة)
8. The Five Verbs (الأفعالُ الخَمْسَة)

Each of these is going to have its own discussion, so keep reading.

المُعْرَباتُ بِالحَرَكاتِ (Words given status using vowels)

الاسْمُ المُفْرَدُ وَجَمْعُ التَكْسِيْرِ وَجَمْعُ المُؤَنّثِ السّالِمُ وَالفِعْلُ المُضَارِعُ الّذِيْ لَمْ يَتّصِلْ بِآخِرِهِ شَيْءٌ: فَالّذِيْ يُعْرَبُ بِالْحَرَكاتِ أَرْبَعَةُ أَشْيَاء

The (division) that is given status using vowels is four things: the singular noun, the broken plural, the feminine plural and the present tense action with nothing attached to its end.

There are three vowels: *fathah*, *kasrah* and *dhammah* (*sukoon* is grouped with them), and there are four kinds of words given status using these (i.e. the first four from the list above):

1. The singular noun (الاسْمُ المُفْرَد) - For example: ذاكَرَ مُحَمّدٌ الدرسَ ("Muhammad memorized the lesson")
    1. ذاكر is a past tense verb, (so no grammatical state applies here). It's fixed upon *fathah*
    2. مُحَمّدٌ is the doer of an action, so it's in *raf'*, showing it with a *dhammah*
    3. الدَرْسَ is the object of the verb, so it's in *nasb*, showing it with a *fathah*
2. The broken plural (جَمْعُ التَكْسِيْر) - For example: حَفِظَ التّلامِيْذُ الدُرُوْسَ ("*The students* memorized *the lessons*")
    1. حَفِظَ ("memorized") is a past tense verb, with no grammatical state
    2. التَلامِيْذُ (the plural of تِلْمِيْذ - student) is the doer with a *dhammah* on it
    3. الدُرُوْسَ (the plural of دَرْس - lesson) is the object of the verb with a *fathah* on it
3. The sound feminine plural (جَمعُ المُؤَنّثِ السّالِم) - For example: خَشَعَتِ المُؤمِناتُ في الصَلواتِ ("The believing women were humble in the prayers")
    1. خَشَعَتْ ("was humble") is a past tense verb
    2. المُؤمِناتُ (the sound feminine plural of مُؤمِن - believer) is the doer with a *dhammah* on it
    3. The word في is one of the particles of *jarr*
    4. الصَلاواتِ (the sound feminine plural of صَلاة - prayer) is *jarr*-ized by the فِي before it, showing that using a *kasrah*

4. The present tense action with nothing attached at the end (الفِعلُ المُضارِعُ لَمْ يَتّصِلْ بِآخِرِهِ شَيء) - For example: يّذهَبُ مُحمدٌ ("Muhammad goes")
    1. يَذْهَبُ ("goes") is a present tense verb, in *raf'* because there's nothing that will put it into another state. It has a *dhammah* on it
    2. مُحَمّدٌ is the doer with a *dhammah* on it

The basic rule for words that take status using vowels, and its exceptions

So, for these four kinds of words that change status using vowels, you've probably noticed a pattern by now, along with a few oddities. To summarize it:

وَخَرَجَ عَنْ ذَلِكَ ، وَكُلُّها تُرْفَعُ بِالضّمّةِ وَتُنْصَبُ بِالْفَتْحَةِ وَتُخْفَضُ بِالْكَسْرَةِ وَتُجْزَمُ بِالسُّكُوْن وَالاِسْمُ الَّذِيْ لايَنْصَرِفُ يُخْفَضُ ، جَمْعُ المُؤَنّثِ السّالِمُ يُنْصَبُ بِالْكَسْرَة : ءثَلاثَةُ أَشْيَا وَالفِعْلُ المُضَارِعُ الْمُعْتَلُّ الآخِرُ يُجْزَمُ بِحَذْفِ آخِرِهِ ، بِالْفَتْحَة

All of them are given raf' using dhammah, nasb using fathah, khafdh using kasrah and jazm using sukoon, and what goes out of that are three things: The sound feminine plural is given nasb using kasrah, the noun that does not taken tanwin is giving khafdh using fathah, and the present tense verb that has a defective ending is given jazm by dropping its ending

So, there you have the basic rule for these first four kinds of words: They are given:

1. *raf'* using *dhammah*
2. *nasb* using *fathah*
3. *jarr* using *kasrah*
4. *jazm* using *sukoon*

There are only <u>three</u> exceptions to that:

1. The sound feminine plural is given *nasb* using *kasrah*
2. The partly flexible noun is given *jarr* using *fathah*
3. The present tense action with a defective ending is given *jazm* by dropping its final letter

Showing *raf'* using *dhammah*

For these words, they all have a *dhammah* on them when they're in *raf'*, no exceptions. For example:

يُسافِرُ مُحَمّدٌ وَالْأَصْدِقاءُ وَالمُؤمِناتُ ("Muhammad, the friends and the believing women travel"):

- يُسافِرُ ("travels") is a present tense verb in *raf'* with a *dhammah* on it (there's nothing here that will put it into another state)
- مُحَمّدٌ is the doer of the action and in *raf'* with a *dhammah* on it

- الأصْدِقاءُ (the broken plural of صَدِيْق - friend) is connected to مُحَمّدُ using و , so it's also in *raf'* with a *dhammah* on it
- The sound feminine plural المُؤمِناتُ is connected to الأصدقاءُ using و , so it's also in *raf'* with a *dhammah* on it

Showing *nasb* using *fathah*

For *nasb*, these words all follow the basic rule using a *fathah*, except that the جمع المؤنث السالم (sound feminine plural) will use *kasrah* instead. For example:

لَنْ أُخالِفَ مُحَمّداً وَالْأَصْدِقاءَ وَالمُؤمِناتِ ("I will not contradict Muhammad, the friends and the believing women"):

- أُخالِفَ ("I contradict") is a present tense verb in *nasb* with a *fathah* on it (the لَنْ before it gives it *nasb*)
- مُحَمّداً is the object of the action and in *nasb* with a *fathah* on it
- الأَصْدِقاءَ is connected to مُحَمّدًا using و , so it's also in *nasb* with a *fathah*
- The sound feminine plural المُؤمِناتِ is connected to الأصدقاءَ using و , so it's also in *nasb*, but with a ***kasrah*** on it instead. For more examples of this, you can see Chapter 17 on when *kasrah* substitutes for *fathah* as a sign of *nasb*.

Showing *khafdh/jarr* using *kasrah*

For *khafdh/jarr,* these words follow the basic rule of using *kasrah,* except that this state doesn't apply to present tense verbs and that partly flexible nouns use *fathah* instead. For example:

مَرَرْتُ بِمُحَمّدٍ وَالْرِجالِ وَالمُؤمِناتِ وَأَحْمَدَ ("I passed by Muhammad, the men, the believing women and Ahmad"):

- مَرَرْتُ ("I passed by") is a past tense verb with no grammatical state
- بِ is a particle of *jarr*
- مُحَمّدٍ is in *jarr* with a *kasrah* on it (the ب before it gives it *jarr)*
- الرِجالِ (the broken plural of رَجُل - man) is connected to مُحَمّدٍ using و , so it's also in *jarr* with a *kasrah* on it
- The sound feminine plural المُؤمِناتِ is connected to الرِجالِ using و , so it's also in *jarr* with a *kasrah* on it
- أَحْمَدَ (Ahmad) is a partially flexible noun and is connected to المُؤمِناتِ using و , so it's also in *jarr,* but with a ***fathah*** on it instead. It's partially flexible because it's a proper noun that sounds like a verb.

Showing *jazm* using *sukoon*

As we've learned before, only a present tense verb can be in *jazm*. If it has a normal ending (i.e. it doesn't end with a "defective" letter) it will follow the basic rule and show *jazm* by having a *sukoon* at the end.

An example of a verb with a normal ending: لَمْ يُسافِرْ خالِدٌ ("Khalid has not traveled"):

- لَمْ is particle that negates that something happened in the past, and it gives *jazm* to the verb
- يُسافِرْ ("he travels") is a present tense verb that was given *jazm* by لَمْ°, with a *sukoon* on it

An example of how it happens when the final letter is a "defective" letter, which could be *alif*(ا), *waw*(و), or *yaa*(ي):

لَمْ يَسْعَ بَكْرٌ وَلَمْ يَدْعُ وَلَمْ يَقْضِ ما عَلَيْهِ ("Bakr didn't strive, nor did he call in prayer, nor did he carry out what he had to do")

- The verbs يَسْعَ ("strives"), يَدْعُ ("calls in prayer"), and يَقْضِ ("carries out") are present tense verbs that are given *jazm* because of the word لم in the beginning.
- They show *jazm* by dropping the last letter. Initially, they were يَسْعى (the ى dropped), يَدْعُوْ (the و dropped) and يَقْضِيْ (the final ي dropped)
- **Tip**: The fact that a verb in *jazm* has a vowel on it means that its last letter has been dropped

I really want to cover the words that take status using letters, but this chapter is already long enough, so we'll save that part for later and look at a page from the Quran before continuing. But first, a table to summarize what we've just done, with the exceptions in red.

Kind of word	*Raf'*	*Nasb*	*Jarr*	*Jazm*
Fully flexible noun (singular & broken plural)	*Dhammah*	*Fathah*	*Kasrah*	--
Partly flexible noun (singular & broken plural)	*Dhammah*	*Fathah*	*Fathah*	--
Sound feminine plural	*Dhammah*	*Kasrah*	*Kasrah*	--

Present tense verb w/ nothing attached to it and a sound ending	*Dhammah*	*Fathah*	--	*Sukoon*
Present tense verb w/ nothing attached to it and a defective ending	*Dhammah*	*Fathah*	--	Drop the last letter

From the Quran

Below is 22:65-72. If a word is one of the four kinds of words that take status using vowels, I've highlighted its ending. I think I've got them all, but if you find any that I missed, you deserve a shout out! Most of these endings are pretty easy to follow, so I'm just going to call out a few of the fancier points below.

أَلَمْ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِى
فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا
بِإِذْنِهِۦٓ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿٦٥﴾ وَهُوَ ٱلَّذِى
أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ ﴿٦٦﴾
لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَٰزِعُنَّكَ
فِى ٱلْأَمْرِ ۘ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾
وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ ٱللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾
أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ
ذَٰلِكَ فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾ وَيَعْبُدُونَ
مِن دُونِ ٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَمَا لَيْسَ لَهُم بِهِۦ
عِلْمٌ ۗ وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٧١﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا
بَيِّنَٰتٍ تَعْرِفُ فِى وُجُوهِ ٱلَّذِينَ كَفَرُوا۟ ٱلْمُنكَرَ ۖ يَكَادُونَ
يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا ۗ قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن
ذَٰلِكُمُ ۗ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٢﴾
٣٤٠

- The verb تَرَ was تَرى ("you see"), but dropped its final ى when لَم put it in *jazm*
- تَجْرِيْ and يُحْيِيْ have implied *dhammahs*, even if you see a *sukoon* on the end
- هُدًى has an implied *kasrah* (because على wants to give it one), but can't show it.
- The word ءاياتِ is an example of how a sound feminine plural shows *nasb* using a *kasrah*. It's in *nasb* because it's the object of the verb يَتْلُونَ ("they

recite").

Questions

1. How many divisions do the words that are given status divide into?
2. What are the words given status using vowels?
3. Give examples of the singular noun in *raf'*, *nasb* and *jarr*
4. Also give examples for the broken plural
5. How is the feminine plural given *nasb*?
6. Give examples of the feminine plural in *nasb* and *jarr*
7. How is the partly flexible noun given *jarr?*
8. Give an example of a partly flexible noun in *raf'*, *nasb* and *jarr*
9. How is a present tense action with a defective ending given *jazm*?

Chapter 26: Words that take status using letters

We've learned that that all the words that take status in the Arabic language are only eight kinds, four that do it using vowels and four that do it using letters. We've looked at the first four and now we finish up by looking at the remaining four...

التَّثْنِيَةُ وَجَمْعُ المُذَكّرِ السّالِمُ وَالْأَسْماءُ الْخَمْسَةُ : عوّالّذِيْ يُعْرَبُ بِالْحُرُوْفِ أرْبَعَةُ أنْوا
يَفْعَلانِ وَتَفْعَلانِ وَيَفْعَلُوْنَ وَتَفْعَلُوْنَ وَتَفْعَلِيْنَ : وَالأفْعالُ الخَمْسَةُ، وَهِي

The word that takes status using letters is one of four kinds: the dual, the sound masculine plural, the Five Nouns and the Five Verbs, which are يَفْعَلانِ - تَفْعَلانِ - يَفْعَلُوْنَ - تَفْعَلُوْنَ - تَفْعَلِيْنَ

There are only four letters that are used to give status: *alif*(ا), *waw*(و), *yaa*(ي) and *nun*(ن), and there are four things given status using these letters:

1. The dual (المُثّنى) - For example, المِصْرَانِ (the two regions), المُحَمّدَانِ (the two Muhammads), البَكْرَانِ (the two Bakrs) and الرَجُلانِ (the two men)
2. The masculine plural (جَمعُ المُذَكّرِ السّالِم) - For example, المُسْلِمُوْنَ (the Muslims) and المُحَمّدُوْن (the Muhammads)
3. The Five Nouns (الأسماءُ الخَمسَة) - They are وَفُوكَ وَذُوأبُوكَ وَأخُوكَ وَحَمُوكَ مالٍ
4. The Five Verbs (الأفعالُ الخَمسَة) - For example, يَضرِبانِ (they both strike), تَكتُبانِ (you both write), يَفْهَمُونَ (they all write), تَحْفَظُوْنَ (you all memorize) and تَسْهَرِيْنَ (you [f.] stay up at night)

Status of the dual

فأمَا التَّثْنِيَةُ فَتُرْفَعُ بِالأَلِفِ وَتُنْصَبُ وَتُخْفَضُ بِالْياءِ

As for the dual noun, it is given raf' using ا and it is given nasb and khafdh using ي

We've seen the dual noun before. The rules for it are simple:

- It takes *raf'* using ا instead of a *dhammah*

- It takes *nasb* and *jarr* using ي (with a *fathah* on the letter before the ي) instead of using a *fathah* and *kasrah*
- Instead of the *tanwin* that appears at the end of a singular noun, you'll find a نِ (with a *kasrah* on it). This ن will only drop if the word is a *mudhaaf*

Examples of *raf'*:

- حَضَرَ القاضِيانِ ("the two judges arrived") - القاضِيانِ ("the two judges") is in *raf'* because it's the doer of the verb حَضَرَ ("arrived")
- قالَ رَجُلانِ ("two men said") - رَجُلَانِ ("two men") is in *raf'* because it's the doer of the verb قالَ ("said")
- The underlined words show their *raf'* using ا instead of a *dhammah*

Examples of *nasb*:

- أُحِبُّ المُؤَدَّبَينِ ("I love the two well-mannered ones")
- أكْرَهُ المُتَكاسِلَيْنِ ("I detest the two lazy ones")
- The underlined words are both in *nasb* because they are the objects of actions, showing that using a ي instead of a *fathah*

Example of *jarr*:

نَظَرتُ إلى الفارِسَينِ على الفَرَسَينِ ("I looked at the two knights on the two horses")

- The underlined words are both in *jarr* because each has a particle of *jarr* before it. They show *jarr* using the ي .

Status of the masculine plural

وَأمّا جَمْعُ المُذَكّرِ السالِمُ فَيُرْفَعُ بِالْواوِ وَتُنْصَبُ وَتُخْفَضُ بِالْياءِ

... and as for the sound masculine plural, it is given raf' using و and given nasb and khafdh using ي

We already know what the sound masculine plural is. Its rules:

- It takes *raf'* using و instead of a *dhammah*
- It takes *nasb* and *jarr* using ي (with a *kasrah* on the letter before the ي) instead of using a *fathah* and *kasrah*
- Instead of the *tanwin* that appears at the end of a singular noun, you'll find a نَ (with a *fathah* on it). Like the dual, this ن will only drop if the word is a *mudhaaf*

Examples of *raf':*

- حَضَرَ المُسْلِمُوْنَ ("The Muslims were present")
- أفْلَحَ الآمِرُوْنَ بالمَعْرُوْفِ ("The ones who order goodness succeeded")
- The underlined words are in *raf'* because they doers of actions, showing their *raf'* using a و instead of a *dhammah*

Examples of *nasb:*

- رأيتُ المُسْلِمِيْنَ ("I saw the Muslims")
- احْتَرَمْتُ الآمِرِيْنَ بِالْمَعْرُوْفِ ("I paid respect to the ones who order goodness")
- The underlined words are in *nasb* because they are objects of actions, showing their *nasb* using a ي instead of *fathah*

Examples of *jarr:*

- اتّصَلْتُ بِالآمِرِيْنَ بِالْمَعْرُوْفِ ("I joined with the ones who order goodness")
- رَضِيَ اللهُ عَنِ الْمُسْلِمِيْنَ ("Allah was pleased with the Muslims")
- The underlined words are in *jarr* because they have particles of *jarr* before them, showing their *jarr* using a ي instead of *kasrah*

Status of the Five Nouns

وَأمّا الأسْماءُ الخَمْسَةُ فَتُرْفَعُ بِالْواو وَتُنْصَبُ بِالْألِفِ وَتُخْفَضُ بِالْياءِ

... and as for the Five Nouns, they are given raf' using و , nasb using ا and khafdh using ي

We learned what the Five Nouns are, and their rules are:

- They take *raf'* using و instead of *dhammah*
- They take *nasb* using ا instead of *fathah*
- They take *jarr* using ي instead of *kasrah*

Some examples of *raf'*:

- إذا أمَرَكَ أبُوكَ فَأطِعْهُ ("When your father orders you, then obey him")
- حَضَرَ أخُوْكَ مِنْ سَفَرِهِ ("Your brother arrived from his journey")
- The underlined words are in *raf'* because they are doers of actions, and they show it using و
- The attached pronoun ك ("you") at the end is *mudhaaf*, so that means it will be in *jarr.* You won't see that because pronouns are fixed (they never change in the ending regardless of state)

Examples of *nasb*:

- أطِعْ أباكَ ("Obey your father")
- أحْبِبْ أخاكَ ("Love your brother")
- The underlined words are in *nasb* because they are objects of actions, and they show it using ا
- The same thing for the pronoun ك as before

Examples of *jarr*:

- اسْتَمِعْ إلى أبِيْكَ ("Listen to your father")
- أشفِقْ عَلى أخِيْكَ ("Have pity for your brother")

- The underlined words are in *jarr* because they have particles of *jarr* before them, and they show it using ي
- The same thing for the pronoun ك as before

Status of the Five Verbs

وَأمّا الأفْعالُ الخَمْسَةُ فَتُرْفَعُ بِالْنُوْنِ وَتُنْصَبُ وَتُجْزَمُ بِحَذْفِها

... and as for the Five Verbs, they are given raf' using ن and given nasb and jazm by dropping it

The Five Verbs have their own rules:

- They take *raf'* using ن instead of *dhammah*
- They take *nasb* and *jazm* by dropping the ن instead of using *fathah* or *sukoon*

Some examples of *raf'*:

- تَكْتُبانِ ("You both write")
- تَفْهَمانِ ("You both understand")
- Both are in *raf'* because there's nothing there that will change them from their default, and you see it because of the ن .

Some examples of *nasb*:

- لَنْ تَحْزَنا ("You both will not grieve")
- لنْ تَفْشَلا ("You both will not despair")
- Both are in *nasb* because of the particle لَن before them, and you see the final ن is dropped

Some examples of *jazm*:

- لَمْ تُذاكِرا ("You both did not memorize")
- لَمْ تَفْهَما ("You both did not understand")
- Both are in *jazm* because of the particle لَم before them, and you see the final ن is dropped

A table to summarize before we look at the Quran:

Kind of word	Raf'	Nasb	Jarr	Jazm
Dual nouns	ا	ي	ي	---
Sound masculine	و	ي	ي	---

plural				
The Five Nouns	و	ا	ي	---
The Five Verbs	Keep the ن	Drop the ن	---	Drop the ن

From the Quran

Below are examples I've highlighted from Surah 46:15-20.

- وَالِدَيْ ("two parents") is a dual noun in *jarr* because of the particle ب before it. It's missing its final ن because it's *mudhaaf* to the pronoun ه ("his"). The second time on this page it's in *jarr* because of the particle لِ before it
- ثَلَاثُوْنَ ("thirty") and أَرْبَعِيْنَ ("forty") are both numbers that resemble masculine plurals. The first is in *raf'* and the other is in *nasb* because it's the object of بَلَغَ ("he reached")
- المُسْلِمِيْنَ ("the Muslims") is a sound masculine plural and in *jarr* because of the particle مِنْ

- الخاسِرِيْنَ ("the losers") is in *nasb* because of the special verb كان . We will learn more when we go over كان and its siblings إن شاء الله
- تَعِدانِ ("you both promise me") and يَسْتَغِيْثانِ ("they both call for help") are dual nouns and examples of the Five Verbs in *raf'* by keeping their final ن 's
- The rest of the highlighted words are examples of the Five Verbs in *raf'*, and you see the final ن on all of them

Questions

1. What are the words given status using letters?
2. How is the dual given *raf'*?
    a. How is it given *nasb* and *jarr*?
3. How is the masculine plural given *raf'*?
    a. How is it given *nasb* and *jarr*?
4. Give examples of the dual in *raf'*, *nasb* and *jarr*
5. Also give an example for the masculine plural
6. How are the Five Nouns given *raf'* and *nasb*?
    a. How are they given *jarr*?
7. Give examples of the Five Nouns in *raf'* and *nasb*
8. Give examples of the Five Verbs in their three states.

Chapter 27: Conjugating past tense verbs

In this and the next chapter we'll look at stuff related to the science of صرف (*sarf*), which deals with how words derive from each other. This is a really powerful branch of Arabic studies, because once you know a single root stem (which is usually three letters), you'll automatically know how to express more than a hundred meanings just by feeding a root into the *sarf* machine.

In this chapter, we're going to cover how to conjugate verbs in the past tense. Let's take a very common root and go from there:

ب - ذ - ه

If you look it up in a dictionary like Hans-Wehr, you'll see that it means "to go" and it will give you how to say it in the past for the "he" form:

> ذهب *ḏahaba a* (ذهاب *ḏahāb*, مذهب *maḏhab*) to go (الى to); to betake o.s., travel (الى to);

Below is the full conjugation of this root in the past tense. Each form represents a different doer. Don't worry about memorizing for now. My advice is to just focus in the beginning on <u>understanding</u> the rules. You'll wind up internalizing them as you continue your reading anyway. One important thing to note is that when we conjugate in the past tense, we never touch the beginning; we always change <u>just the end</u> only.

Plural	Dual	Single	Gender	Case
ذَهَبُوْا They all went	ذَهَبَا They both went	ذَهَبَ He went	Male	3rd person
ذَهَبْنَ They (f.) all went	ذَهَبَتَا They (f.) both went	ذَهَبَتْ She went	Female	

ذَهَبْتُمْ You all went	ذَهَبْتُمَا You both went	ذَهَبْتَ You went	Male	2nd person
ذَهَبْتُنّ You (f.) all went	ذَهَبْتُما You (f.) both went	ذَهَبْتِ You (f. went)	Female	
ذَهَبْنَا We went		ذَهَبْتُ I went	Male	1st person
			Female	

Summary

To recap, the pronouns for the doer that you can see at the end of a past tense verb are:

Pronoun added	Doer represented
Base form (nothing added)	He – هُوَ
ا	They both – هُما
وْا	They all – هُمْ
تْ	She – هِيَ
تَا	They (f.) both – هُما
نَ	They (f.) all – هُنّ
تَ	You – أَنْتَ
تُما	You both – أَنْتُما
تُمْ	You all – أَنْتُمْ
تِ	You (f.) – أَنْتِ
تُما	You (f.) both – أَنْتُما
تُنّ	You (f.) all – أَنْتُنّ
تُ	I – أَنا

نَحْنُ – We	نا

From the Quran

Below, I have highlighted past tense verbs from 7:188-195. Try to match the endings with one from above:

قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ
أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ
إِنۡ أَنَا۠ إِلَّا نَذِيرٞ وَبَشِيرٞ لِّقَوۡمٖ يُؤۡمِنُونَ ١٨٨ هُوَ ٱلَّذِي خَلَقَكُم
مِّن نَّفۡسٖ وَٰحِدَةٖ وَجَعَلَ مِنۡهَا زَوۡجَهَا لِيَسۡكُنَ إِلَيۡهَاۖ فَلَمَّا
تَغَشَّىٰهَا حَمَلَتۡ حَمۡلًا خَفِيفٗا فَمَرَّتۡ بِهِۦۖ فَلَمَّآ أَثۡقَلَت دَّعَوَا
ٱللَّهَ رَبَّهُمَا لَئِنۡ ءَاتَيۡتَنَا صَٰلِحٗا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ١٨٩
فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحٗا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَاۚ فَتَعَٰلَى
ٱللَّهُ عَمَّا يُشۡرِكُونَ ١٩٠ أَيُشۡرِكُونَ مَا لَا يَخۡلُقُ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ
١٩١ وَلَا يَسۡتَطِيعُونَ لَهُمۡ نَصۡرٗا وَلَآ أَنفُسَهُمۡ يَنصُرُونَ ١٩٢
وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لَا يَتَّبِعُوكُمۡۚ سَوَآءٌ عَلَيۡكُمۡ أَدَعَوۡتُمُوهُمۡ
أَمۡ أَنتُمۡ صَٰمِتُونَ ١٩٣ إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ
أَمۡثَالُكُمۡۖ فَٱدۡعُوهُمۡ فَلۡيَسۡتَجِيبُواْ لَكُمۡ إِن كُنتُمۡ
صَٰدِقِينَ ١٩٤ أَلَهُمۡ أَرۡجُلٞ يَمۡشُونَ بِهَآۖ أَمۡ لَهُمۡ أَيۡدٖ يَبۡطِشُونَ
بِهَآۖ أَمۡ لَهُمۡ أَعۡيُنٞ يُبۡصِرُونَ بِهَآۖ أَمۡ لَهُمۡ ءَاذَانٞ يَسۡمَعُونَ
بِهَاۗ قُلِ ٱدۡعُواْ شُرَكَآءَكُمۡ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ١٩٥
١٧٥

- Sometimes after a verb is conjugated to give us the intended doer, you might see a second or even third pronoun attached to the end. These would be objects of the verbs, not the doer. That's why on this page, you see that only part of a word is highlighted. The part that's not highlighted is not part of the verb, but is added to give it an object
    - تَغَشّاها is a combination of ىتَغَشّ and the pronoun ها ("her"), which is the object, not the doer

- If تُمْ is attached to a past tense verb and another pronoun comes after it, we add a و to smooth out the pronunciation (like what happened to دَعَوْتُمُوْهُمْ when we added هُم to دَعَوْتُم ْ)

Chapter 28: Conjugating present tense verbs

Something related to the science of صرف (*sarf*) is how other words are derived from a *mudari'* (present tense) verb. Using the same ب - ذ - ه root as last time from Hans-Wehr:

> ذهب *ḏaha̅ba a* (ذهاب *ḏahāb*, مذهب *maḏhab*) to go (الى to); to betake o.s., travel (الى to);

From this, we know that ذَهَبَ means "he went" and يَذْهَبُ means "he goes" (with a *fathah* on the ه because of the "*a*" after "*ḏahaba*". This is the base form for the present.

The present tense verb with nothing attached to the end

So, what we have now is يَذْهَبُ, the most basic present tense verb you can get. In other places in this book you'll see it being called as "a present tense verb with nothing attached to the end", and that's exactly what is is because we didn't add anything to the end. All we did was add a letter to the beginning of the word to show that is for the present tense and change the vowels. The form that's used for "he" is the base, and all the other forms come out from that one.

Now, I want to show you something cool that you can do when you know the base form of the present tense...

Flipping the first letter

Once you have the base form of a verb ("he"), you automatically know how to use it for "you", "she", "I" and "we", just by flipping the first letter. Look at what I mean:

Meaning	Form
He goes (yadh-habu)	يَذْهَبُ
You go (tadh-habu)	تَذْهَبُ
She goes (tadh-habu)	تَذْهَبُ
I go (adh-habu)	أذْهَبُ
We go (nadh-habu)	نَذْهَبُ

That's it. Just by switching the first letter between ي (*yaa*), ت (*taa*), أ (*hamzah*) and ن (*nun*) you can change the meaning. Also, one of the quirks of the Arabic language is the ت is used for both the feminine and the 2nd person (i.e when you're talking to someone). You know which one is meant by the context.

In fact, anytime you're dealing with a present verb, one of these four letters (- ي - ت - أ - ن) must be at the front. So, if you see one of these at the beginning, there's a good chance you're looking at something that is talking about the present tense.

The Five Verbs

Now that we have the present tense without anything else added to the end, let's see how to get the Five Verbs from the base form. These are called the "Five Verbs", because these are a special group that show their status either by keeping or dropping their final ن , as we learned before. How to get them from the base form is straightforward:

1. To make the meaning dual, add انِ at the end. If you're talking <u>to</u> two people instead of about them, flip the ي to ت
2. To make the meaning plural (and there is at least one male in the group), put a *dhammah* on last letter and add وْنَ. If you're talking <u>to</u> a group of people, flip the ي to ت
3. To talk to a single feminine person/object
    1. put a *kasrah* on the last letter
    2. add يْنَ at the end
    3. flip the ي to ت

Applying these rules, we get these from يُذْهَب:

Meaning	Form
They both go (yadh-habaani)	يَذْهَبانِ
You both go (tadh-habaani)	تَذْهَبانِ
They all go (yadh-haboona)	يَذْهَبُوْنَ
You all go (tadh-haboona)	تَذْهَبُوْنَ
You[f.] go (tadh-habeena)	تَذْهَبِيْنَ

- The Five Verbs give the dual ("they both" or "you both"), masculine plural ("they all" or "you all") or singular feminine ("you[f.]") meaning
- They start with ي or ت , which means that if one of the other two letters used to start present tense verbs (أ and ن) is there, you won't add anything to the end. Do NOT try these in front of an Arabic teacher:

سِ

- أَذْهَبان
- نَذْهَبُوْنَ

The ن of the feminine plural

When it comes to female-only groups (more than 2), the Arabic language has special rules for them. Instead of using a و to make it plural, we start from the base form and do this:

- Put a *sukoon* on last letter and add نَ
- If you're talking <u>to</u> a group of females, flip the ي to ت

Using these rules, يَذْهَبُ ("he goes") becomes one of these:

Meaning	Form
They (f.) all go	يَذْهَبْنَ
You (f.) all go	تَذْهَبْنَ

Like the Five Verbs, the feminine plural form can only start with ي or ت .

Summary

With that, you not only know how to get the Five Verbs from any root, you now know the full conjugation of a present tense verb. If we summarize all that we've said into a table, it'd look similar to one of these tables that students traditionally memorize. Most students in institutes are on track to become scholars, orators, researchers, etc. and won't have the luxury of time when recalling these conjugation rules when speaking and writing and doing their academic exercises, so they absolutely have to memorize it before progressing. My advice is to just focus in the beginning on understanding the rules. You'll wind up internalizing them as you continue your reading anyway.

Note: The conjugations we've done for past and present verbs are for the vanilla-type verbs that don't have defective or doubled letters or the letter ء in their roots. The rules for those are more advanced and are not going to be covered in a book that focuses on grammar like this one.

Plural	Dual	Single	Gender	Case
يَذْهَبُوْنَ They all go	يَذْهَبانِ They both go	يَذْهَبُ He goes	Male	3rd person
يَذْهَبْنَ They (f.) all go	تَذْهَبانِ They (f.) both go	تَذْهَبُ She goes	Female	
تَذْهَبُوْنَ You all go	تَذْهَبانِ You both go	تَذْهَبُ You go	Male	2nd person
تَذْهَبْنَ You(f.) all go	تَذْهَبانِ You(f.) both go	تَذْهَبِيْنَ You (f.) go	Female	
نَذْهَبُ We go		أَذْهَبُ I go	Male	1st person
			Female	

Note the following:

- This is how they look like in the state of ***raf'***, before anything can come and change them to *nasb* or *jazm*

- If it doesn't have anything extra attached to the end, it will change between *raf'/nasb/jazm* using *dhammah/fathah/sukoon* (as explained before)
- The Five Verbs change status by either keeping or dropping the final ن (also as explained before).
- The feminine plural present tense is fixed (it stays the same through all of its states)

From the Quran

Below, I have highlighted present tense verbs from 4:38-44, with some extra points to note.

وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ
وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ قَرِينًا فَسَآءَ
قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَنفَقُوا۟
مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾ إِنَّ ٱللَّهَ لَا يَظْلِمُ
مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ
أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ
كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ ۚ وَلَا يَكْتُمُونَ
ٱللَّهَ حَدِيثًا ﴿٤٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ
سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى
سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ
أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً
فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ
إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ
ٱلْكِتَٰبِ يَشْتَرُونَ ٱلضَّلَٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾
٨٥

- يَكُن is in *jazm*. In *raf'* it was يَكُوْنُ ("he is") but it became يَكُنْ (the silent و had to go because the ن after it became silent, and we can't have two silent letters together). The first letter in the next word (ل) is also silent, so we put a *kasrah* on ن to again avoid the problem of consecutive silent letters. The change looked like this:
  - يَكُنِ --> يَكُنْ الشَيطان --> يَكُوْنُ الشَيطان --> يَكُوْنُ الْشَيطان الشّيْطان
- تَكُ is in *jazm* and is an abbreviated form of تَكُنْ (the "she" form of يَكُن)

- يُضاعِفْ (*sukoon* at the end), يُؤتِ (the ي at the end dropped), تَقْرَبُوْا (dropped the final ن) and تَجِدُوْا (dropped the final ن) are in *jazm*
- تَعْلَمُوا ("you all know"), تَغْتَسِلُوا ("you all wash") and تَضِلُّوا ("you all become lost") are all in *nasb*. The final ن has been dropped to show that
- All the other highlighted words are in *raf'*. Try to figure out which forms they are ("he", "she", etc.). Don't worry about the meanings for now

Morphology will come in your studies in a more orderly fashion إن شاء الله , but since present tense verbs change state, it is kind of important to bring this part sooner rather than later. It is a lot to absorb but go back and read it again and it will become clear.

Chapter 29: Kinds of verbs and their rules

We've looked in detail at all the status indicators and all the words we will see these indicators in (and even got some verb conjugation in). By now, we're more than a third of the way into our journey through this Arabic grammar, so if you've been following along, you've come a long way! For the next few sections, we're going to look a little bit at verbs: what kind of verbs there are, what rules they follow, and what factors will change their state. Ready?

Kinds of Verbs

الأفعالُ ثَلاثَة: ماضٍ وَمُضارِعٌ وَأَمْرٌ، نَحْوُ ضَرَبَ وَيَضْرِبُ وَاضْرِبْ

Verbs are (one of) three: ماض (past tense), مُضارِع (present tense), and أمر (command), like ضَرَبَ ("He struck"), يَضْرِبُ ("He strikes") and اضْرِبْ ("Strike!")

Verbs are divided into three kinds:

1. الماضِيْ (perfect/past tense) - goes back to the time before someone is speaking
2. المُضارع (imperfect/present) - refers to the same time that someone is speaking in or to the future. It's technically not right to simply say it's a "present tense" verb, but that's the nearest translation. Grammarians call it "imperfect" because it hasn't finished executing yet, which also implies that ماض (past tense) is "perfect" because it's completed.
3. أمر (command) - the speaker is seeking that something be done, so this would have to relate to the future

Some example verbs, just to give an idea:

Example verb	Perfect	Imperfect	Command
To hit	ضَرَبَ He hit	يَضْرِبُ He hits	اضْرِبْ Hit!
To help	نَصَرَ	يَنْصُرُ	انْصُرْ
To open	فَتَحَ	يَفْتَحُ	افْتَحْ
To know	عَلِمَ	يَعْلَمُ	اعْلَمْ
To presume	حَسِبَ	يَحْسِبُ	احْسِبْ

To be noble	كَرُمَ	يَكْرُمُ	اكْرُمْ

I've only translated the first row, because all the other rows work the same way. We've mentioned this before when we first looked at verbs towards the beginning of our study.

أحكام الفِعْل (Rules for verbs)

فَالماضِيْ مَفْتُوْحُ الآخِرِ أبَدًا وَالأمْرُ مَجْزُوْمٌ أبَدًا، والمُضارِعُ ما كانَ فِي أوّلِهِ إحدى الزَوائِدِ الأربَعِ التِي يَجْمَعُها قَولُكَ "ت أنَي" وَهُوَ مَرْفُوْعٌ أبَدًا حَتّي يَدْخُلَ عَلَيْهِ ناصِبٌ أو جازِمٌ

The perfect tense is always ended with fathah, and the command is always in jazm. The imperfect tense is whatever has one of the four letters that are combined in the word "تأني", and it is always in raf' until something that causes nasb or jazm enters it.

The rule for the ماض (perfect tense)

The ماض is fixed upon *fathah*, and this *fathah* can be apparent or implied.

As for the apparent *fathah*, you'll see it in the verb whose final root letter is normal and neither the و of the plural nor a voweled pronoun that is used for the doer attaches to the end of it. The same goes for a verb whose final root letter is a و or a ي . For example:

- أكرَمَ ("He ennobled"), قدّمَ ("He advanced") and سافَرَ ("He traveled") - We see the *fathah* on the final letter
- سافَرَتْ زَيْنَبُ ("Zaynab traveled") and حَضَرَتْ سعادُ ("Su'ad arrived") - The تْ used for the female doer is attached to the end. Because it is silent and not voweled, we still see the *fathah* on the ر
- شَقِيَ and رَضِيَ - We see the *fathah* on the ي
- سَرُوَ and بَذُوَ - We see the *fathah* on the و

As for the implied *fathah*, then there are three reasons why a *fathah* will not show up:

1. التَعَذُّر - Impossibility of placing a vowel. You see this in whatever ends with an ا or ى (*alif maqsurah*), for example دَعا and سَعى . Each of these is a past tense verb that is fixed onto an implied *fathah* at the end. The *fathah*'s appearance is blocked by the impossibility of putting a vowel on an *alif*.

2. المُناسَبَة - Association with a vowel. This is any verb that has the و of the plural. For example, كَتَبُوا ("they wrote") and سَعِدُوا ("they were happy"). Each of these is a past tense verb, fixed upon an implied *fathah* at its end. The *fathah* cannot appear because the space is already occupied by the *dhammah* that associates with the plural و . The و in each of them is the doer, fixed onto *sukoon*, in the status of *raf'*.
3. دفع الكراهة - Warding off the disliked presence of four consecutive voweled letters (it's not so easy to pronounce them). This is in any past tense that has a voweled pronoun for the doer at the end of it, such as the ت of the doer, and the ن of the feminine plural. Each of the following example past tense verbs sticks to an implied *fathah* on the ب . The *fathah* won't show because the space is taken up by a *sukoon* that pops up to prevent having four consecutive voweled letters. Whatever is after the ب (i.e the ت , نا or ن) is the doer, in the status of *raf'*.
    - كَتَبْتُ ("I wrote")
    - كَتَبْتَ ("You wrote")
    - كَتَبْتِ ("You[f.] wrote")
    - كَتَبْنا ("We wrote")
    - كتَبْنَ ("They[f.] wrote")
    - **Exception**: If you are using the dual feminine pronoun for the third person (اتَ), you <u>will</u> see the *fathah*, even though a a voweled is after it (i.e. كَتَبَتاَ ["They[f.] both wrote"). This is an exceptional case and is rarely used

From the previous chapters, you should be familiar with all the ending pronouns for the doer of the past tense, even though that's not directly related to the subject we're covering (al-Nahw/grammar). Go back and review them to strengthen your understanding.

The rule for the أمر (command)

The rule for the command is to keep it fixed on whatever is used to put the imperfect in *jazm.* When we learned the indicators of *jazm*, we saw that there are only two ways to put a verb in *jazm:* 1) using *sukoon* and 2) dropping the final letter.

If the imperfect verb has a normal final root letter and uses *sukoon* to put it in *jazm*, that means that the command form of the verb is also fixed on *sukoon*. Like the *fathah* used for past tense verbs, the *sukoon* is either apparent or applied.

The apparent *sukoon* has two situations:

1. Final letter is normal and with nothing attached at the end (e.g اضْرِبْ ["Hit!"] and اكْتُبْ [“Write!"]). The words يَضْرِبُ ("He hits") and يَكْتُبُ ("He writes") both use a *sukoon* to go into *jazm*, so their commands will have the *sukoon* as well.
2. The ن of the feminine plural attaches to the end (e.g. اضْرِبْنَ -"Hit, you[f.] all!") and اكْتُبْنَ - "Write, you[f.] all!")

The implied *sukoon* has one situation, and that is when either the heavy or light ن of emphasis attaches to the end the verb (e.g اضْرِبَنْ and اكْتُبَنْ and اضْرِبَنّ and اكْتُبَنّ).

If an imperfect tense verb's final letter is a defective (i.e. it's one of the letters - ا و- ي), then it is given *jazm* by dropping the defective letter and the command is also built on dropping the defective letter. For example:

- ادْعُ ("Invite!") - The original verb يَدْعُوْ ("he invites") drops the و in *jazm* to become يَدْعُ
- اقْضِ ("Decree!") - The original verb يَقْضِيْ ("he decrees") drops the ي in *jazm* to become يَقْضِ
- اسْعَ ("Strive!") - The original verb يَسْعَى ("he strives") drops the ى in *jazm* to become يَسْعَ

If the imperfect is one of the Five Verbs that take *jazm* by dropping the ن , then the command is built on dropping the ن . For example:

- اكْتُبا ("Write, both of you!") comes from تَكْتُبانِ ("you both write")
- اكْتُبُوْا ("Write, all of you!") comes from تَكْتُبُوْنَ ("you all write")
- اكْتُبِيْ (Write! [single female])" comes from تَكْتُبِيْنَ ("you[f.] write")

All these present tense verbs would drop their final ن in *jazm*, so their command forms will be built the same way, with the same ending.

Sign of the فِعل مُضارِع

Its sign is that in its beginning is an addition from one of the four letters that are combined in the word نأتي (i.e. ن - أ - ت - ي).

The أ is for the speaker, male or female (e.g. أفهَمُ – “I understand”).

The ن is the for the speaker that aggrandizes himself (a.k.a. "the royal we"), or for the speaker who others are with (e.g. نَفْهَمُ - “We understand”).

The ي is for 3rd person (e.g. يَفْهَمُ - “He understands”).

The ت is for the 2nd person ("you") or feminine 3rd person ("she"), as in:

أنتَ تَفهَمُ يا مُحمدُ واجِبَكَ ("You understand, O Muhammad your duty"), and

تَفهَمُ زَينَبُ واجِبها ("Zaynab understands her duty")

Sometimes a verb will have one of these letters at the beginning but still not be in the present tense. That can happen if one of two things happen:

1. If these letters are not an addition to the word, but rather from the actual root letters of the verb, such as أَكَلَ (the أ at the beginning is actually part of the original root) and نَقَلَ (the ن is a root letter)
2. They are an addition, but not because of a meaning (such as the 1st/2nd/3rd person) that we mentioned here

The rule for the مُضارِع (imperfect tense)

Whatever the *nun* of emphasis or the *nun* of the feminine plural does not attach to can change in ending.

The heavy or light *nun* of emphasis (نُوْن التَوْكِيْدِ)

Whatever has the heavy or light *nun* of emphasis is built on *fathah*, for example لَيُسْجَنَنّ وَلَيَكُوناً مِن الصاغِرِيْن . The last letter in the word يُسْجَنُ ("he is imprisoned") takes a *fathah* before adding the heavy *nun* (نّ) of emphasis, and the same thing for يَكُونُ taking a *fathah* on its final ن before adding a light *nun*(نْ).

يُسْجَنُ + نّ = يُسْجَنَنّ

يَكُوْنُ + نْ = يَكُوْنَنْ

The *nun* of the feminine plural (نُوْن النِّسْوَةِ)

If the ن of the feminine plural attaches to it, then it's built on sukoon (e.g. وَالوالِداتُ يُرْضِعْنَ أولادَهُن)

يُرْضِعُ + نْ = يُرْضِعْنَ

The ع is the last letter of the present tense and takes a *sukoon* before add the *nun* of the feminine plural

The فِعْل مُضارِع without the *nun*s of emphasis or the feminine plural

If a present tense verb doesn't have one of these *nun*s of the emphasis or feminine plural attached to it, then it can change ending. By default, it will be in *raf'* as long as something else doesn't come and change its state to *nasb* or *jazm*. For example, يَفهَمُ مُحَمّدٌ ("Muhammad" understands"):

- The verb يَفْهَمُ is a present tense and is in *raf'* because nothing else came to change its state. The sign of its *raf'* is the visible *dhammah*
- The word محمد is the doer of an action, in *raf'* with a visible *dhammah*

If something comes to put it in *nasb*, for example, لَنْ يَخِيْبَ مُجْتَهِدٌ ("Never will one who strives fail"):

- The word لنْ is a particle used to negate something happening in the future and will put a verb into *nasb*
- يَخِيبَ is a present tense verb in *nasb* because of لَن, with a visible *fathah*
- The word مُجْتَهِدٌ is the doer of an action, in *raf'* with a visible *dhammah*

If something comes to put it in *jazm*, for example, لَمْ يَجْزَعْ إبراهِيمُ ("Ibrahim did not become anxious"):

- The word لمْ is particle uses to negate that something has happened (changes it to the past tense) and will put a verb into *jazm*
- يَجزَعْ is a present tense verb in *jazm* because of لَم, with a visible *sukoon*
- The word إبراهيم is the doer of an action, in *raf'* with a visible *dhammah*

From the Quran

The words highlighted below from 20:52-64 are all verbs, and we'll go through all of them. It might be exhaustive, but this is how we learn to recognize patterns from our reading.

قَالَ عِلْمُهَا عِندَ رَبِّي فِي كِتَٰبٍ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ﴿٥٢﴾ ٱلَّذِي
جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ مِنَ
ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦٓ أَزْوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾ كُلُوا۟
وَٱرْعَوْا۟ أَنْعَٰمَكُمْ إِنَّ فِي ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿٥٤﴾ مِنْهَا
خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾ وَلَقَدْ
أَرَيْنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾ قَالَ أَجِئْتَنَا لِتُخْرِجَنَا
مِنْ أَرْضِنَا بِسِحْرِكَ يَٰمُوسَىٰ ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ
فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا
سُوًى ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى
﴿٥٩﴾ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ ﴿٦٠﴾ قَالَ لَهُم
مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۖ
وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ ﴿٦١﴾ فَتَنَٰزَعُوٓا۟ أَمْرَهُم بَيْنَهُمْ وَأَسَرُّوا۟
ٱلنَّجْوَىٰ ﴿٦٢﴾ قَالُوٓا۟ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخْرِجَاكُم
مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ ﴿٦٣﴾
فَأَجْمِعُوا۟ كَيْدَكُمْ ثُمَّ ٱئْتُوا۟ صَفًّا ۚ وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ ﴿٦٤﴾
٣١٥

- Past tense verb fixed on *fathah*
  - قالَ ("He said"), جَعَلَ ("He made it [as] ..."), سَلَكَ ("He inserted"), أنْزَلَ ("He sent down"), جَمَعَ ("He gathered"), خابَ ("He failed"), أفْلَحَ ("He succeeded")
- Past tense fixed on an implied *fathah*
  - أخْرَجْنا ("We brought forth"), خَلَقْنا ("We created"), أرَينا ("We showed"), جِئْتَ ("You came") - the pronoun نا ("we") or تَ ("you")

attached to the end of each is voweled (i.e. is not silent), so the letter before the pronoun will have a *sukoon* on it, with an implied *fathah*.
    - أَبَى ("He refused"), تَوَلّى ("He turned"), أتَى ("He came"), اِفْتَرَى ("He invented a lie"), اِسْتَعْلَى ("He overcomes") - These all end with a ى (*alif maqsurah*), so it's impossible to put a *fathah* on them
    - تَنازَعُوْا ("they debated/disputed"), أسَرُّوْا ("they kept hidden"), قَالُوْا ("they said") - these all have the و of the plural attached to the end. When you use the و of the plural, you put a *dhammah* on the letter before it, which means the *fathah* that we originally wanted to put on it can only be implied
- Present tense verb with nothing attached
    - In *raf'* using a *dhammah*
        - يَضِلُّ ("He errs"), نُعِيْدُ ("We return"), نُخْرِجُ ("We bring out"), نُخْلِفُ ("We fail to keep")
        - يَنْسَى ("He forgets") - The *dhammah* is implied because we can't put any vowel on ى
    - In *nasb* using *fathah*
        - تُخْرِجَ ("You drive out") - It is in *nasb* because of the particle لِ ("so that")
        - يُحْشَرَ ("They are gathered") - In *nasb* because of the particle أنْ
        - يُسْحِتَ ("He destroys/eradicates") - In *nasb* because of the فَ before it that shows a causal relationship (i.e. "Don't invent a lie against Allah resulting in which He will destroy you")
    - In *jazm* using *sukoon* - No examples on this page
- Present tense verb fixed on fathah because of a ن of emphasis
    - نَأتِيَنّ is emphasized form of نأتِيْ ("we will come"). When we add a ن for emphasis, the last letter before it will stick to *fathah*
- The Five Verbs
    - In *raf'* by keeping the final ن
        - يُرِيْدَانِ ("they both want")
    - In *nasb* by dropping the final ن
        - يُخْرِجا ("they both drive out") - In *nasb* because of أنْ before it
        - يَذْهَبَا ("they both go") - In *nasb* because it is connected by وَ to another *nasb*-ized verb
    - In *jazm* by dropping the final ن

        - تَفْتَرُوْا ("you all invent a lie") - In *jazm* because of the لا ("Don't!") before it
- Commands - Always built on the same ending the present tense uses in *jazm*
    - Built on *sukoon*
        - اجْعَلْ - command for تَجْعَلُ ("you make/appoint")
    - Built on dropping the final ن - the command form of one of the Five Verbs
        - كُلُوْا ("Eat, you all!") from تَأكُلُوْنَ ("You all eat")
        - ارْعَوْا ("Tend, you all!") from تَرْعَوْنَ ("You all tend")
        - أجْمِعُوا from تُجْمِعُوْنَ ("you all resolve together") and ائْتُوْا from تَأْتُوْنَ ("you all come")

Next up, إن شاء الله : Reasons why a verb will go into *nasb*.

Questions

1. How many divisions do verbs divide into?
2. What is the ماض (past/perfect tense)?
3. What is the مضارع (present/imperfect tense)?
4. What is the أمر (command)?
5. Give an example for each kind of the verb
6. When is the verb fixed on the a visible *fathah?*
7. For each situation that the past tense is fixed on an implied/hidden *fathah*, bring an example and explain why it's hidden
8. When is the command built on a visible *sukoon*?
9. For each situation that the command is built on the apparent *sukoon*, bring an example
10. When is the command fixed upon an implied *sukoon*? Give an example of that
11. When is it built upon dropping the defective letter?
12. When is it fixed upon dropping the ن ?
13. With an example, what is the sign of the present tense?
14. What are the meanings that the أ of the present tense comes for?
15. The meaning of the ن ?
16. What is the rule for present tense verbs?
17. When is the present tense built on *fathah*?
18. When is it built on *sukoon*?
19. When is it in *raf'*?

Chapter 30: 10 Particles of *Nasb* (*Nasb*-izers of verbs)

We've spent quite a bit of time recently on how verbs look like in the past tense, present tense and command forms. We know that out of all those, the concept of grammatical status (i.e. changes in the ending of the word) only applies to present tense verbs. We also know how the endings look like when they change. Now we're going to answer the question of why these changes will happen. That is, what can come and force a verb into *nasb*, and what can come and force it into *jazm*? We'll look at the *nasb*-izers now, then the *jazm*-izers in a later section إن شاء الله

The *Nasb*-izers of the present tense verb

يالنّواصِبُ عَشَرَةٌ وَهِ : أنْ وَلَنْ وَإذَنْ وَكَيْ وَلامُ كَيْ وَلامُ الجُحُوْدِ وَحَتّى وَالجَوابُ بِالفاءِ وَالْوَاوِ وَأوْ

The influences that cause nasb are 10, and they are:

1. أنْ
2. لَنْ
3. إذَنْ
4. كَيْ
5. *The* ل *of* كَي
6. *The* ل *of rejection*
7. حَتّى
8. *Responding using* ف
9. *Responding using* و
10. أو

The tools used to give *nasb* to a مُضارِع (present tense verb) are 10 and they fall into 3 divisions:

1. Causes *nasb* by itself (4 particles)
    1. أن - a particle that gives the meaning of the noun and in the future. For example:
        1. أطْمَعُ أنْ يَغْفِرَ لِي - "I hope that He forgives me" [26:82]

2. وَأخافُ أنْ يَأكُلَهُ الذِئْبُ - "And I fear that the wolf will eat him" [12:13]
3. إنِّي لَيَحْزُنُنِي أنْ تَذْهَبُوا بِهِ - "That you go with him certainly grieves me" [12:13]
4. وَأجْمَعُوا أنْ يَجْعَلُوهُ - "And they agreed that they would make him..." [12:15]

2. لَنْ - a particle used to negate that something will happen in the future. For example:
    1. لَنْ نُؤْمِنَ لَكَ - "We won't believe you" [2:55]
    2. لَنْ نَبْرَحَ عَلَيْهِ عاكِفِينَ - "We won't cease being devoted" [20:91]
    3. لَنْ تَنالُوا البِرَ - "You won't attain righteousness" [3:92]
3. إذَنْ - a particle used to reply to something with a reward or an outcome
    1. Three pre-requisites for إذَنْ to work as a *nasb*-izer:
        1. It must be in the beginning of the reply
        2. The present tense verb that occurs after it has a meaning in the future
        3. Nothing can come between إذنْ and the verb except
            - An oath (e.g. "By Allah")
            - Calling out (e.g. "O Umar")
            - The لا of negation (i.e. "No")
    2. An example that meets these prerequisites is if someone says to you سَأجْتَهِدُ فِيْ دُرُوْسِي ("I will strive in my lessons") and you then say إذنْ تَنْجَحَ ("Then you will succeed")
    3. An example with an oath separating them is if you say إذنْ وَاللهِ تَنْجَحَ ("Then, by Allah, you will succeed")
    4. An example with a call separating them is if you say إذنْ يا مُحَمّدُ تَنْجَحَ ("Then, O Muhammad, you will succeed")
    5. An example with the لا of negation separating them: إذَنْ لا يَخِيْبَ سَعيُكَ ("Then your efforts will not fail")
    6. An example with both an oath and a لا of negation: إذَنْ وَاللهِ لا يَذهَبَ عَمَلُكَ ضَياعاً ("Then, by Allah, your efforts will not go wasted")
4. كَيْ - a particle that gives the verb the meaning of the noun. The condition for it to *nasb*-ize a verb is that the ل of causation ("in order to" or "so that") comes before it, either explicitly as in لِكَي لا تأسَوا [Quran 57:20] or implicitly as in كَيْ لا يَكُوْنَ دُوْلَةً [Quran 57:20]. If there's no ل before it, whether explicitly or implicitly, then the *nasb* is

happening because of a hidden أن°, and كي itself is giving the meaning of causation.

2. Causes *nasb* using an أن after it that can be hidden. It is one particle, the causative ل , which is also called “the *laam* of كي ” because they both give a causative (e.g. "in order to", "so that" meaning. You **can** assume a hidden أن before the verb, but it still works without it. For example:
    1. لِيغفِرَ اللهُ ما تَقَدّمَ مِنْ ذَنبِكَ وَما تأخّرَ - "So that Allah will forgive..." [48:2]
    2. لِيُعَذّبَ اللهُ المُنافِقِيْنَ وَالمُنافِقاتِ - "So that Allah will punish the hypocrite men and women" [33:73]
3. Causes *nasb* using an أن after it that must be hidden (5 particles). For all of these you **must** assume a hidden أن before the verb.
    1. لام الجُحُوْد (The ل of denial), and its rule is that ما كان or لَمْ يَكُن comes before it
        1. ما كانَ اللهُ لِيَذَرَ ("Allah would not leave...") [3:179]
        2. لَم يكُنِ اللهُ لِيَغْفِرَ لَهُم ("Allah will never forgive them") [4:168]
    2. حَتى - It gives them meaning of limit and causation.
        1. It gives a limit when what is before حتى stops existing when what’s after it happens (حتى يَرْجِعَ إلينا مُوسى - "...until Musa returns to us") [20:91]
        2. Causation is when what is before حتى causes what is after it (ذاكِر حَتّى تنْجَحَ - "Review so that you succeed")
    3. The فاء سَبَبِية (the causative ف), if it occurs as the answer to a negation or request. What happens before the ف is the reason for what's after it. Look how all the verbs after فَ show *nasb*.
        1. An example with negation is لا يُقضى عَلَيهِمْ فَيَمُوتُوا ("They are not decreed against so that they die") [35:36]
        2. A request (طَلَب) can be one of eight things.
            1. الأمر (command)
                - ذاكِرْ فَتَنْجَحَ ("Study so that you succeed")
            2. الدُعاء (request to one greater in status)
                - اللهُمّ اهْدِنِيْ فَأعْمَلَ الخَيْرَ ("O Allah, guide me so that I work good")
            3. النَهْي (prohibition)
                - لا تَلْعَبْ فَيَضِيْعَ أمَلُكَ ("Don't play around so that your hope is wasted")
            4. الاسْتِفهام (questioning)

- هَلْ حَفِظْتَ دُرُوْسَكَ فَأَسْمَعَها لَكَ ("Have you memorized your lessons so that I listen to them for you?") - أَسْمَعُ became أَسْمَعَ

5. العَرْض (asking for something nicely)
   - أَلا تُزُوْرُنا فَنُكْرِمَكَ ("Won't you visit us so that we honor you?") - نُكْرِمُ became نُكْرِمَ
6. التَحْضِيْض (prodding or goading)
   - هَلّا أدّيْتَ وَاجِبَكَ فَيَشْكُرَكَ أَبُوْكَ ("Haven't you fulfilled your duty so that your father thanks you?")
7. التَمَنِّيْ (wishing for something impossible or hard for it to happen)
   - أَلا لَيْتَ الشَبابَ يَعُوْدُ يَوْماً فَأُخْبِرَهُ بِما فَعَلَ المَشِيْبُ ("If only youth would return so that I tell it what old age has done") - أُخْبِرُ became أُخْبِرَ
   - لَيْتَ لِيْ مالاً فَأَحُجَ بِهِ ("If only I had money so that I make Hajj with it")
8. الرَجاء (expressing hope for something that's close to happening)
   - لَعَلّ اللهَ يَشْفِيْنِيْ فَأَزُوْرَكَ ("Perhaps Allah will cure me so that I visit you")

4. The واو مَعية (The و of accompaniment). It's used to show something is alongside something else. It has the same effect as the causative ف. In the examples above if you replace the ف with this و, the meaning changes from "so that" to "as/while" ("Study while you succeed", "Guide me as I work good", etc.)
5. أو - It usually means "or", but when it comes with the meaning of إلا ("except") or إلى ("until"), it causes *nasb*
   1. لَاقْتُلَنّ المُجْرِمَ أَوْ يُسْلِمَ ("I will certainly kill the criminal, except that he submits")
   2. لأسْتَسْهِلَنّ الصَعْبَ أو أُدرِكَ المُن ("I will certainly deem the hardship to be easy, until I attain the desires")

More examples from the Quran

I've found examples for all of these *nasb*-izers in the Quran except for إذَنْ and وا. Here are a few examples of ف and و as *nasb*-izers before we wrap up with the review questions:

- ف in response to a prohibition: وَلَا تَطْغَوْا فِيهِ فَيَحِلَ عَلَيْكُمْ غَضَبِي ("and do not transgress therein, lest My anger should descend upon you") [20:81]
- ف in response to incitement/goading: إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَلَوْلَا أَخَّرْتَنِي (" if only You would delay me for a brief term so I would give charity") [63:10]
- ف in response to a wish: يَا لَيْتَنِي كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ("Oh, I wish I had been with them so I could attain a great attainment.") [4:73]
- ف in response to a hope: إِلَىٰ إِلَٰهِ لَعَلِّي أَبْلُغُ الْأَسْبَابَ، أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَىٰ مُوسَىٰ ("... that I might reach the ways - The ways into the heavens - so that I may look at the deity of Moses") [40:36-37]
- و in response to a negation: وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ ("when Allah has not yet tested those of you who fought along with testing those who are the patient ones") [3:142]. When used this way, و doesn't mean "and", it means that the two things are happening at the same time (one is happening while the other is happening)
- و in response to a wish: يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ("Oh, would that we could be returned [to life on earth] along with not denying the signs of our Lord and being among the believers.") [6:27]

Remember, any time you see a verb in *nasb*, it became that way using one of these 10 نَواصِب (*nasb*-izers). We need to train ourselves so that anytime we see a verb in *nasb*, we'll look for which *nasb*-izer is being used.

Next up: *jazm*-izers of verbs. Now, review these questions and find the answers above (they're for you, not for me!)

Questions

1. What are the four particles that cause *nasb* by themselves?
2. What do these particles mean?
    a. أنْ
    b. لَنْ
    c. إذَنْ
    d. كَيْ
3. What are the conditions for إذَنْ to be a *nasb*-izer?
4. When does *nasb* happen using an أنْ that can be implied?
5. When does it happen using an أنْ that must be implied?
6. What rule does لام الجُحُوْد (The ل of denial) follow?

7. When meanings does حَتى come with?
8. What are the things that one of them must come before a causative ف or a و of accompaniment?

Chapter 31: 18 *jazm*-izers of verbs

جوازم المضارع

We've seen why a verb will be in the state of *nasb*. Now, we're going to see what can change it into the state of *jazm*.

The *jazm*-izers of the present tense verb

**ا, وَأَلَمْ, وَأَلَمّا, وَلامُ الأمْرِ وَالدُّعاءِ, وَوَلَمّا, وَالْجَوَازِمُ ثَمَانِيَةَ عَشَرَ، وَهِيَ لَمْ ا, وَلَمّ

And in poetry only: إذا

There are 18 tools used to put a verb in *jazm*, and they are divided into 2 groups below. If a verb is attached to a pronoun, I bring it out. Otherwise, you should be able to figure out how it looked like in *raf'* before becoming *jazm*-ized.

1. Puts one verb into *jazm* - All of these are *harf*s by consensus
    1. لَمْ - Used for negation and changes the meaning to the past tense (i.e. something didn't happen in the past)
        1. لَمْ يَكُنِ الّذِيْنَ كَفَرُوْا ("The ones who disbelieved were not...") [Quran 98:1]
        2. لَمْ تُؤْمِنُوْا ("You have not believed") [49:14]
    2. لَمّا - Like لَم, but a key difference is that it means something hasn't happened yet (i.e. till now)
        1. بَلْ لَمّا يَذُوْقُوْا عَذابِ ("Rather they have not yet tasted my punishment") [38:8]
    3. أَلَمْ - The same as لَم, but with a أ used to ask a yes/no question
        1. أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ("Have we not opened your breast for you?") [94:1]
    4. أَلَمّا - Same as إلَم, but with the added أ for questioning
        1. أَلَمّا أُحْسِنْ إلَيْكَ؟ ("Haven't I yet been good to you yet?")
    5. The ل of commanding and beseeching - You're seeking that someone does something
        1. Commanding is from the higher one to the lower
            - فَلْيَقُلْ خَيْرًا أو لِيَصْمُتْ ("Then he should say good or keep silent") [al-Bukhari and Muslim]
        2. Du'a is from the lower to the higher
            - لِيَقْضِ عَلَيْنا رَبُّكَ ("Let your Lord put an end to us!") [43:77]
    6. لا in prohibition and beseeching - You're seeking that someone not do something
        1. Like the command, prohibition is from the higher to the lower
            - لا تَخَفْ ("Don't fear") [20:68]
            - لا تَقُوْلوُا رَاعِنا ("Don't say Raa'inaa") [2:104]
            - لا تَغْلُوْا فِيْ دِيْنِكُمْ ("Don't commit excess in your religion") [4:171]
        2. Du'a is from the lower to the higher
            - رَبّنا لا تُؤاخِذْنا ("Our Lord, don't punish us") [2:186] - تُؤاخِذْ ("you punish")

- لا تَحْمِلْ عَلَيْنا إصْرًا ("Don't impose on us a burden") [2:186]

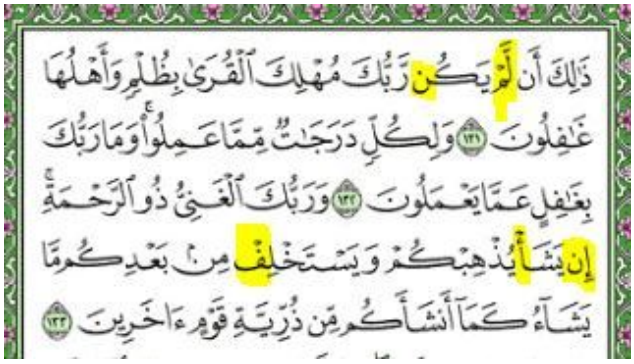
2. Puts two verbs into *jazm* - The first is called *shart* (condition) and the second is called its *jawaab* (response) and its *jazaa* (consequence). There are 12 *jazm*-izers in this group, and it breaks down into four sub-sections:
    1. There is a consensus that it's a *harf* (particle) and it's only one:
        1. إنْ - For example: إنْ تُذاكِرْ تَنْجَحْ ("If you revise, you will succeed"). إن is a particle used for conditional statements. The condition (تُذاكِرْ - "you study") and the consequence (تَنْجَحْ - "you succeed") are both in *jazm* because of إنْ
    2. There is consensus that it's an *ism* (noun) - These are nine:
        1. مَنْ ("who") - used for intelligent beings
            - مَنْ يُكْرِمْ جارَهُ يُحْمَدْ ("Whoever honors his neighbor is thanked")
        2. مَا ("what") - used for non-intelligent beings
            - ما تَصْنَعْ تُجْزَ بِهِ ("Whatever you do, you will be rewarded for it"
        3. أَيٌّ ("which") - you might see ما after it
            - أَيًّا ما تَدْعُوْا فَلَهُ الأسْماءُ الحُسْنَى ("Whichever you all call, for His are the most beautiful names" [17:110]
        4. مَتَى ("when") - it can come with a ما after it
            - مَتَى تَلْتَفِتْ إلى وَاجِبِكَ تَنَلْ رِضا رَبِّكَ ("Whenever you attend to your duty, you'll earn the pleasure of your Lord"
        5. أَيّانَ ("when") - it can come with a ما after it
            - أَيّانَ تَلْقَنِيْ أُكْرِمْكَ ("Whenever you meet me, I'll honor you") - تَلْقَ ("you meet") and أُكْرِمْ ("I honor")
        6. أَيْنَ ("where") - it can come with a ما after it
            - أَيْنَمَا يُوَجِّهُّ لَا يَأْتِ بِخَيْرٍ ("Wherever He directs him, he brings no good") [16:76] - يُوَجِّهْ ("he directs")
            - أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ ("Wherever you all may be, death will overtake you") [4:78] - يُدْرِكْ ("it overtakes")
        7. أَنّى ("where")
            - أنّى يَكُنِ السَلامُ فاشِيًا يَأمَنِ الناسُ ("Wherever peace is widespread, the people will feel safe")
        8. حَيْثُما ("where") - Needs to have ما after it to work as a *jazm*-izer
            - حَيْثُما تَسْتَقِمْ يُقَدِّرْ لَكَ اللهُ نَجاحًا ("Wherever you stand firm, Allah will ordain success for you")

9. كَيْفَما ("however") - both of the *jazm*-ized verbs have to be from the same verb. In both of the examples below, the condition and the consequence are both from the verb يَكُوْنُ ("to be")
    - اكَيْفَم الْوُلاة يَكُنِ الأُمّةُ تَكُنِ ("However the nation is, its rulers will be")
    - كَيْفَما تَكُنْ نِيّتُكَ يَكُنْ ثَوابُ اللهِ لَكَ ("However your intention is, Allah's reward for you will be")
10. إذا - I know I said "9", but the Arabs allowed إذا as a *jazm*-izer in poetry only. You won't find it like that otherwise, so it's not really considered a *jazm*-izer.
    - إذا تُصِبْكَ خَصاصَةٌ فَتَجَمّلِ ("If destitution befalls you, then adorn yourself")

3. Difference of opinion, but the majority say it's a *harf* (particle), and it's only one:
    1. إذْما - Used for conditions. Must have a ما after it to be *jazm*-izer
4. Difference of opinion, but the majority say it's an *ism* (noun), and it's only one:
    1. مَهْمَا - Used for conditions
        - وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ("And they said, 'No matter what sign you bring us with which to bewitch us, we will not be believers in you.'") [7:132]

From the Quran

Below is 6:131-133, with the *jazm*-izers and the indicators of *jazm* highlighted:



- لَمْ gives *jazm* to يَكُوْنُ, so it takes a *sukoon* on the final letter and drops the silent و.
- إنْ *jazm*-izes two verbs, so that's why have *sukoon* on their final letters.

Questions

1. How many groups do the *jazm*-izers fall into?
2. What are the *jazm*-izers that affect one verb?
3. What are the ones that affect two verbs?
4. Of the *jazm*-izers that affect two verbs, which ones are agreed upon to be *harf*s and which ones are *ism*s by consensus?

Chapter 32: 7 types of nouns in *raf'*

Things are starting to pick up now in our Arabic grammar studies. We've gone through all the status indicators and how words look like in their different statuses. Then we started looking at why status changes will happen, starting with what causes *nasb* and *jazm* in a verb.

Now, we're going to move on to what causes an اسم (noun) to have a particular status. As a refresher, a noun can have one of three possible statuses:

1. رَفْع (*raf'*) - Usually represented by a *dhammah* at the end
2. نَصْب (*nasb*) - Usually represented by a *fathah* at the end
3. جَرّ (*jarr*), otherwise known as خَفْض (*khafdh*) - Usually represented by a *kasrah* at the end

Each of these positions has influences that demand it. We start with *raf'*, because it is the most honorable.

عَدَدُ الْمَرْفُوْعاتِ وَأَمْثالُها (The number of *raf'*-ized nouns and their examples)

بابُ مَرْفُوْعاتِ الأسْماءِ - الْمَرْفُوْعاتُ سَبْعَةٌ وَهِيَ: الْفَاعِلُ وَالْمَفْعُوْلُ الَّذِيْ لَمْ يُسَمّ فَاعِلُهُ وَالْمُبْتَدَأُ وَخَبَرُهُ وَاسْمُ "كَان" وَأَخَوَاتِها وَخَبَرُ "إن" وَأَخَوَاتِها وَالتَّابِعُ لِلْمَرْفُوْعِ، وَهُوَ أَرْبَعَةُ أَشْيَاءَ: النَعْتُ وَالْعَطْفُ وَالتَوْكِيْدُ وَالْبَدَلُ

Chapter on the nouns in رفع status - The nouns put in raf' are 7:

1. *الفاعِل - the doer of an action*
2. *المَفعُولُ الذِي لَم يُسَمّ فاعِلُه - the object of an action whose doer has not been mentioned*
3. *المُبتَدَأ - the subject of a nominal sentence*
4. *خَبَرُه - information about the subject*
5. *The ism of كان and its siblings*
6. *The خَبَر of إن and its siblings*
7. *A grammatical follower of a word in raf' status, which can be a:*
    1. *نَعْت – Description*
    2. *عَطْف – Conjunction*
    3. *تَوْكِيْد – Emphasis*

4. *بَدَل - Substitute*

A noun will be in *raf'* in the following seven situations. Each of them is going to be covered in detail in later chapters إنْ شاء الله , so don't worry if you haven't come across them yet.

1. A فاعِل (doer of an action) - When a sentence starts with a verb it is called a verbal sentence. If there will be a noun after the verb that is in *raf'*, that noun is the doer. For example, عَلِيٌّ and مُحَمّدٌ are both doers in the following. They are nouns that come after a verb and are in *raf'*:
    - حَضَرَ عَلِيٌّ ("Ali came")
    - سافَرَ مُحَمّدٌ ("Muhammad traveled")
2. A نائبٌ عَن الْفاعِل (grammatical substitute for the لفاعل) - It's also called "the object of an action whose doer has not been mentioned". Sometimes an action will be mentioned, but its doer will be left out, so another noun must substitute and fulfill the rules that the doer was supposed to fulfill. In the following, الغُصْنُ ("the branch") and المَتاعُ ("the stuff") are actually objects of actions and would have been in *nasb* (as we will see later when we cover the situations when a noun will be in *nasb*), but because the doer has been dropped, they had to step up and take over the *raf'* position
    - قُطِعَ الغُصْنُ ("The branch was cut")
    - سُرِقَ المَتاعُ ("The stuff was stolen")
3. A مُبْتَدَأ (*mubtada`*) - It is a noun that begins a جملة اسمية (nominal sentence), which is the opposite of a جملة فعلية (verbal sentence). It's like the subject or topic of the sentence
4. A خَبَر (*khabar*) - A noun that gives information about the topic of a nominal sentence. In both of these examples, the first word is the *mubtada`* (topic of the sentence) and the second is the *khabar* (information about the topic). Both are in *raf':*
    - مُحمّدٌ مُسافِرٌ ("Muhammad is a traveler")
    - عَلِيٌّ مُجتِهِدٌ ("Ali is a striver")
5. The اسم (*ism*) of كانَ or one of its siblings
    - The كانَ family is a special group of verbs that is considered separately from other verbs. This family is also called "incomplete verbs" because they need a *khabar* to complete the meaning. The *raf'*-ized noun after one of them would be called its *ism* instead of its doer.
    - When كان and its *ism* start a sentence, it's considered as a nominal sentence, not a verbal sentence. Together they work like a *mubtada`* and the rest of the sentence would be the *khabar*.

- In the following examples, the first word is a verb from the كانَ family and its noun after it is in *raf'*. The last word is the *khabar* and is in the *nasb* state (we will learn how the *khabar* of كان and its siblings will be in *nasb* in a later section).
  - كانَ إبراهِيمُ مُجتَهِداً ("Ibrahim was a hard worker")
  - أصبَحَ البَرْدُ شَدِيداً ("The coldness became severe")

6. The *khabar* of إنّ or one of its siblings
   - The إنّ family is a special group of *harf*s (particles).
   - إنّ and its *ism* will start a sentence and the rest of the sentence would be the *khabar*. They work together like a *mubtada'* and the *khabar* will be in *raf'*
   - In the examples below, the first word is a particle from the إنّ family and its *ism* after it is in *nasb* (We'll also cover this more in the section on *nasb*-ized nouns)
     - إنّ مُحَمّداً فاضِلٌ ("Indeed Muhammad is honorable")
     - إنّ اللهَ عَزِيْزٌ ("Indeed Allah is great in status")
7. A تابِع (grammatical follower of a word) that is in *raf'* - a grammatical follower has to have the same status as the word it follows
   - تَنعْ (adjective/description) - In these examples, الفاضل ("the eminent") and كريم ("honorable") are descriptions. The words they are describing are in *raf'*, so they have to be in *raf'* also
     - زارَنِيْ مُحّمّدٌ الفاضِلُ ("The eminent Muhammad visited me")
     - قابَلَنِيْ رَجُلٌ كَرِيمٌ ("An honorable man met me")
   - عَطْف - It is one of two kinds
     - عَطف بَيان - An explanatory additive. It's like having a comment in parentheses
       - The word عُمَر in سافَرَ أبُو حَفصٍ عُمَرُ ("The father of Hafs [Umar], traveled")
     - عَطف نَسق - a conjunctive addition that joins between words
       - The word خالِد in مُحَم ّدٌ وَخالِدٌتَشارَكَ ("Muhammad and Khalid partnered up")
   - دتوكي (emphasis) - For example, نَفْسُه in زارَنِي الأمِيرُ نَفسُهُ ("The leader himself visited me")
   - بَدَل (substitution) - For example, أخُوك in حَضَرَ عَلِيٌّ أخُوكَ ("Ali, your brother, came")

If more than one these grammatical followers comes together, the order of precedence would be:

1. نَعت (description)
2. عَطف البيان (explanatory addition)
3. تَوكِيد (emphasis)
4. بَدَل (substitute)
5. عَطف النسقِ (conjunctive addition)

For example, جاءَ الرّجُلُ الكَرِيْمُ عَلِيٌ نفسُهُ صَدِيقُكَ وَأخُوكَ (“The noble man [Ali, your friend, himself!] and your brother came”) has all of them together.

- الكَرِيْمُ ("the noble") is a description of the man
- عَلِيٌ is an explanatory addition to clarify who is meant by "the noble man"
- نفسه ("himself") emphasizes that it really is Ali who came and not just a messenger from him
- صَدِيْقُكَ ("your friend") is a substitute for Ali
- أخُوْكَ ("your brother") was joined to the sentence using و

Some exercises

Let's look at a few simple sentences to get a feel for how to break down some sentences. For each word, we note its role in the sentence, what state it is, and what it's using to show it

إبراهِيمُ مُخْلِصٌ ("Ibrahim is sincere")

- إبراهِيْمُ - It's the *mubtada`* (topic of the sentence). It's in *raf'* because it's the *mubtada`*, and it's showing it using a *dhammah.* The topic of the sentence is Ibrahim.
- مُخْلِصٌ - It's the *khabar* (information about Ibrahim) and also in *raf'*, showing it with a *dhammah*
- From earlier in this chapter, the normal structure for a جملة اسمة (nominal sentence) is:
    - *mubtada`* + *khabar* = nominal sentence

كانَ رَبُّكَ قَدِيْراً ("Your lord has been all-capable")

- كانَ - It's a member of the كان family, that will put a noun in *raf'* and the *khabar* in *nasb*

- رَبَّ ("lord") - It is the *ism* of كان , and it's in *raf'* because of that, showing it with a *dhammah*. It is *mudhaaf* (the first part of an *idhafah*)
- كَ ("you/your") - It is *mudhaaf ilayh*, so it will be in *jarr.* Pronouns are fixed (they don't change their endings, no matter which state they are in), so it will stick to its *fathah*
- قَدِيْراً ("capable") - It is the *khabar* of كان , so it will be in nasb, using a *fathah*
- When a member of the كان family comes, the structure changes to:
    - كان + (*raf'*-ized *ism* of كان) + (*nasb*-ized *khabar)* = nominal sentence

إنّ اللهَ سَمِيْعُ الدُعاءِ ("Indeed, Allah is the hearer of invocations")

- إنّ ("Indeed/verily") - It's a particle used for emphasis. Because it's a member of the إنَ family, it gives *nasb* to a noun
- اللّهَ ("Allah") - It's the noun of إنّ, so it's in *nasb*, using a *fathah*
- سَمِيْعُ ("hearer") - It's the *khabar* of إنّ, so it's in *raf'* using a *dhammah*. It's *mudhaaf*
- الدُعاءِ ("invocations") - It is *mudhaaf ilayh*, so it's in *jarr* using a *kasrah* at the end
- When a member of the إنّ family comes, the structure changes to:
    - إنّ + (*nasb*-ized noun of إنّ) + (*raf'*-ized *khabar*) = nominal sentence
    - It has the **opposite** effect of كان on the sentence

From the Quran

Below, all the highlighted words from Surah 11:98-108 are in *raf'*. From what we've learned, we can identify what's in *raf'* and why it's in that status:

يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ ۖ وَبِئْسَ ٱلْوِرْدُ
ٱلْمَوْرُودُ ﴿٩٨﴾ وَأُتْبِعُوا۟ فِى هَٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۚ بِئْسَ
ٱلرِّفْدُ ٱلْمَرْفُودُ ﴿٩٩﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ ۖ
مِنْهَا قَآئِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓا۟
أَنفُسَهُمْ ۖ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ
ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾
وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ
أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ
ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾
وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ
إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى
ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ
وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾
۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۖ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾
٢٣٣

- الوِرْدُ ("place") and الرِفْدُ ("gift") - doer of the verb بِئسَ ("to be miserable/wretched")
- المَوْرُوْدُ ("lead"), المَرْفُوْدُ ("gathered"), مَجْمُوْعٌ ("gathered"), مَشْهُوْدُ ("witnessed") - descriptions of the words before them and match them in status
- ذَلِكَ ("that") or any other pronoun at the beginning of a sentence - *mubtada'*
- قائمٌ - *mubtada`* that is delayed by مِنْها and حَصِيدٌ is joined to it using وَ
- ءالِهَةُ - doer of the verb أغْنَتْ

- الّتِيْ ("the ones that...") - connective pronoun that is a description for ءالِهَةُ
- أمْرُ - doer of the verb جاء ("he came")
- أخذُ - *mubtada`* that is delayed by كَذَلِكَ
- هِيَ ("they") - *mubtada`* at the beginning of a sentence
- ظالِمَةٌ ("oppressive") - *khabar* of هِيَ
- أَلِيْمٌ and شَدِيدٌ - both are *khabar*s of إن
- يَوْمٌ - *khabar* of ذلك
- الناسُ ("the people") - the passively voiced noun مَجْمُوْع ("gathered") is working like a passive verb and الناس is working as the grammatical substitute for the doer for that passive action
- نَفْسٌ ("self/soul") - doer of the action مُتَكَلّ ("it talks")
- شَقِيٌّ ("wretched") - *mubtada'* of the sentence and سَعِيْدٌ ("happy") is joined to it using وَ ("and")
- الذِيْنَ ("those who") - *mubtada'*
- زَفِيْرٌ ("sighing") - *mubtada'* of the sentence and شَهِيْقٌ ("gasping") is joined to it using وَ ("and")
- السماواتُ ("the skies") - doer of دامَتْ ("it lasts") and الأرْضُ ("the earth") is joined to it using وَ
- رَبُّ - doer of the verb شاء ("he willed")
- فَعّالٌ ("doer") - the *khabar* of إنَ

Questions

1. How many situations call out for a noun to be in *raf'*?
2. What are the four kinds of grammatical followers?
    a. How do you arrange them if more than one comes in the same sentence?
3. Build an example sentence using a *mubtada`* and a *khabar*

Chapter 33: The فاعِل (Doer)

We've learned that there are 7 situations when an Arabic noun will be in *raf'*. Now we're going to look at the first one: the فاعل (or doer) of a sentence.

From the *Ajurroomiyyah*:

الاسْمُ المَرْفُوْعُ المَذْكُوْرُ قَبْلَهُ فِعْلُهُ: الفاعِلُ هُو

The فاعِل (doer) is: The raf'-ized noun whose verb is mentioned before it.

The word فاعِل has two meanings, one that goes back to the normal meaning in the language and one that is specifically when we're talking about grammar. In the language, it just means "whoever made the فِعْل (action) happen". When we're talking about grammar, the meaning is exactly what's above: "The *raf'*-ized noun whose verb is mentioned before it".

That means three things when we're looking for what could be the doer in a sentence:

1. It must be a noun (so it can't be a verb or a particle). It can be:
    - an outright noun, as in قالَ نُوْحٌ ("Noah said") and وَإِذْ يَرْفَعُ إبراهِيمُ ("And when Abraham raised")
    - something that's not a noun but can be interpreted as one. Three quick examples:
        - أوَلَمْ يَكْفِهِمْ أنّا أنْزَلْنا ("Hasn't it sufficed them <u>that we sent down</u>...?" - The word أنّا ("that we") together along with the verb أنْزَلْنا ("We sent down") could be understood as the verbal noun إنْزالُنا ("our sending down of ..."). If we set that as the doer, then the we can understand it to mean "Hasn't <u>our sending down</u> sufficed them?" If you don't understand this one fully, just move on because we'll be talking more about the إنّ family more when we talk about the situations when a noun will be *nasb*-ized.
        - يَسُرُّنِيْ أنْ تَتَمَسّكَ بِالْفَضائِلِ ("It makes me happy <u>that you adhere</u> to virtues") - We see the *nasb*-izer أنْ along with the verb تَتَمَسّكَ ("you adhere"). Together they are understood as the noun تَمَسُّكُكَ ("your adherence"), and that will be the doer. The meaning can be "Your adherence to virtues makes me happy".

- أعْجَبَنِيْ ما صَنَعْتَ ("What you manufactured amazed me") - We can take ما ("what") and صَنَعْتَ ("you manufactured") together to mean صُنْعُكَ ("your manufacturing") and set that as the doer. The meaning can be "Your manufacturing amazed me".

2. It has to be in *raf'* (i.e. it can't be in *nasb* or *jarr*)
3. Its verb has to be before it (i.e. the doer has to come <u>after</u> the verb) - If you find a *raf'*-ized noun before the verb, then you're not looking at a verbal sentence. It's a nominal sentence, which has a *mubtada`* (or whatever modifies it) and a *khabar*.

The intent of “verb” here also includes whatever resembles a verb such as the:

- اسم الفعل (noun that acts like a verb), like هَيهاتَ العَقِيق (“how far off is the canyon!”) and شتّانَ زَيدٌ وَعَمْروٌ (“How different are Zayd and `Amr!”) - The words العقيق and زيد (along with عمرو who's connected to دزَي) to it are all doers.
- اسم الفاعل (noun with the meaning of the doer of an action), like أقادِمٌ أبُوكَ (“Is your father standing?”) - The word أبوك is the doer of قادِمٌ ("one who stands")

Divisions of the فاعِل

وَهُوَ عَلى قِسْمَيْن : ظاهِر ومُضْمَر . فَالظاهِرُ نَحْوُ قَوْلِك : قامَ زَيْدٌ وَيَقُوْمُ زَيْد ، وَقامَ الزَيْدُوْنَ وَيَقُوْمُ الزَيْدُوْن ، وَقامَ الزَيْدانِ وَيَقُومُ الزَيْدان ، وَقامَتِ الهِنْدانِ وَتَقُوْمُ الهِنْدانِ وَقامَتِ الهِنْداتُ وَتَقُوْمُ الهِنْداتُ ، وَقامَتْ هِنْدٌ وَتَقُوْمُ هِنْد وَما أشْبَهَ ذَلِكَ ، وَتَقُوْمُ الهُنُوْدُ وَقامَ أخُوْكَ وَيَقُوْمُ أخُوْكَ وَقام غُلامِيْ وَيَقُوْمُ غُلامِي

And it (the doer) is based on two divisions, apparent and obscured. The apparent is like your saying: قامَ زَيد (“Zayd stood”), يَقُوْمُ زَيْد (“Zayd stands”), قامَ الزَيْدَان (“The two Zayds stood”), يَقُوْمُ الزَيْدانِ (“The two Zayds stand”), قام الزَيْدُوْن (“The Zayds stood”), يَقُوْمُ الزَيْدُوْن (“The Zayds stand”), قامَ الرِجالُ (“The men stood”), يَقُوْمُ الرِجال (“The men stand”), قامَتْ هِنْدٌ (“Hind stood”), تَقُوْمُ هِنْد (“Hind stands”), قامَتِ الهِنْدانِ (“The two Hinds stood”), تَقُوْمُ الهِنْدانِ ("The two Hinds stand”), قامَتِ الهِنْداتُ (“The Hinds stood”), تَقُوْمُ الهِنْدات (“The Hinds stand”), قامَ أخُوْك (“Your brother stood”), يَقُوْمُ أخُوْك (“Your brother stands”), قامَ غُلامِي (“My boy stood”), يَقُوْمُ غُلامِي (“My boy stands”) and whatever resembles that.

The فاعِل falls into two divisions, the apparent and the obscured. The apparent (رظاهِ) is whatever gives its meaning without needing something else to come with

it. The obscured (رمُضْمَ) indicates the intended meaning with something alongside it that indicates the first, second or third person.

The apparent فاعِل

The apparent doer has different variations, as it can vary in:

- number (singular, dual, sound plural or broken plural)
- gender (masculine or feminine)
- showing its status explicitly or implicitly
- means of taking status (Either using a *dhammah* or one of its substitutes)
- tense of the action (Past - ماض or present/future - عمُضارِ)

Some examples of apparent doers:

Doer	Verb	Example
Masculine singular	Past	سافَرَ مُحَمّدٌ (Muhammad traveled) حَضَرَ خالِدٌ (Khalid attended)
	Present	يُسافِرُ مُحَمّدٌ يَحْضُرُ خالِدٌ
Masculine dual	Past	حَضَرَ الصَدِيْقانِ (the two friends attended) سافَرَ الأخَوانِ (the two brothers traveled)
	Present	يَحْضُرُ الصَدِيْقانِ يُسافِرُ الأخَوانِ
Masculine sound plural	Past	حَضَرَ المُحَمّدُوْنَ (Muhammadsthe (attended حَجّ المُسْلِمُوْنَ (the Muslims made (pilgrimage
	Present	يَحْضُرُ الأصْدِقاءُ يُسافِرُ الزُعَماءُ
Masculine broken plural	Past	حَضَرَ الأصْدِقاءُ (the friends attended) سافَرَ الزُعَماءُ (the leaders traveled)
	Present	يَحْضُرُ الأصْدِقاءُ يُسافِرُ الزُعَماءُ
Feminine singular	Past	حَضَرَتْ هِنْدٌ (Hind attended) سافَرَتْ سُعادُ (traveledSuad)
	Present	تَحضُرُ هِنْدٌ تُسافِرُ سُعادُ
Feminine dual	Past	حَضَرَتِ الهِنْدانِ (the two Hinds attended) سافَرَتِ الزَينَبانِ (Zaynabs traveledthe two)
	Present	تَحْضُرُ الهِنْدانِ تُسافِرُ الزَيْنَبانِ
Feminine sound plural	Past	حَضَرَتِ الهِنْداتُ (the Hinds attended) سَافَرَتِ الزَيْنَباتُ (Zaynabs traveledThe)
	Present	تَحْضُرُ الهِنداتُ تُسافِرُ الزَيْنَبات
Feminine broken plural	Past	حَضَرَتِ الهُنُوْدُ سَافرَتِ الزَيانِبُ
	Present	تَحْضُرُ الهُنُوْدُ

		تُسافِرُ الزَيانِبُ
Status using apparent *dhammah*		Previous examples for singular, broken plural and feminine plural
Status using implied *dhammah*	Past	(the youth attended) حَضَرَ الفَتَى (the judge traveled) سافَرَ القاضِيْ (my friend approached) أقْبَلَ صَدِيْقِيْ
	Present	يَحْضُرُ الفَتَي يُسافِرُ القاضِيْ يُقْبِلُ صَدِيْقِيْ
Status using substitutes for *dhammah*		Previous examples for duals and sound masculine plural
The Five Nouns	Past	(your father attended) حَضَرَ أبُوْكَ (your brother traveled) سافَرَ أخُوْكَ
	Present	يَحْضُرُ أبُوْكَ يُسافِرُ أخُوْكَ

*** Note how verbs change slightly depending on whether the doer is male or female. To review more of how that works, see the chapters on conjugating past and present tense verbs.

The obscured فاعِل

وَالمُضْمَرُ اثْنا عَشَر, نَحْوَ قَوْلِك: ضَرَبْتُ وَضَرَبْنا وَضَرَبْتَ وَضَرَبْتِ وَضَرَبْتُما وَضَرَبْتُمْ وَضَرَبْتُنّ وَضَرَبَ وَضَرَبَتْ وَضَرَبَا وَضَرَبَتْا وَضَرَبُوْا وَضَرَبْنَ

The obscured doer is 12 (kinds), like one's saying ضَرَبْتُ ("I hit"), ضَرَبْنا ("We hit"), ضَرَبْتَ ("You hit"), ضَرَبْتِ ("You [f.] hit"), ضَرَبْتُما ("Both of you hit"), ضَرَبْتُمْ ("You all hit"), ضَرَبْتُنّ ("You[f.] all hit"), ضَرَبَ ("He hit"), ضَرَبَتْ ("She hit"), ضَرَبَا ("They both hit"), ضَرَبُوْا ("They all [masc.] hit") and ضَرَبْنَ ("They all [fem.] hit").

Sometimes you see a verb, but you don't see a *raf'*-ized noun after it. That's because the doer is obscured <u>inside the verb</u>, so we have to stop and note a few things here before moving on:

- Every verb has a built-in default doer hidden inside it. That means an Arabic verb is a complete sentence *by itself*.
- If you don't see a *raf'*-ized noun after a verb that could be a doer, then the doer is inside the verb.

- If you do see a *raf'*-ized noun, then that's the doer and you ignore the hidden doer.

An obscured doer can be one of 12 types, as it can be:

- first person:
  - singular ("I")
  - more than one ("We")
- second person or third person
  - singular masculine ("you" or "he")
  - singular feminine ("you[f.] or "she")
  - dual ("you both" or "they both") - comes in the masculine and feminine
  - plural masculine ("you all" or "they all")
  - plural feminine ("you[f.] all" or "they[f.] all")

Examples of these types, using ضَرَبَ ("he hit") and اجْتَهَدَ ("he strove") as samples:

1st/2nd/3rd Person	Gender and Number	Example
First person	Singular ("I")	ضَرَبتُ ("I hit") اجتَهَدتُ ("I strove")
	Dual/Plural ("We") (or singular speaker magnifying himself)	ضَرَبْنا ("We hit") اجتَهَدنا ("We strove")
Second person	Masculine singular ("You")	ضَرَبْتَ اجتَهَدتَ
	Feminine singular ("You[f.]")	ضَرَبْتِ اجتَهَدتِ
	Dual ("You both")	ضَرَبْتُما اجتَهَدتُما
	Masculine plural ("You all")	ضَرَبْتُمْ اجتَهَدْتُم
	Feminine plural ("You[f.] all")	ضَرَبْتُنّ اجتَهَدْتُنّ
Third person	Masculine singular ("He")	ضَرَبَ اجتَهَدَ
	Feminine singular ("She")	ضَرَبَتْ اجتَهَدَتْ

	Dual ("They both")	= feminine) ضَرَبَا (ضَرَبَتَا) = feminine) اجتَهَدَا (اجْتَهَدَتَا)
	~~Masculine Plural~~ ("They all")	ضَرَبُوْا اجتَهَدُوْا
	Feminine Plural ("They[f.] all")	ضَرَبْنَ اجتَهَدْنَ

You might notice that there is no real difference between this chart and what we have in the chapter on conjugating past tense verbs. This makes sense if you remember that a verb is an action and a hidden doer together in one. I strongly advise taking some time to memorize the conjugation if you haven't yet.

Some exercises

Let's look at a few simple sentences to get a feel for how to think about sentences. For each word, we note its role in the sentence, what state it's in, and what it's using to show it.

حَضَرَ مُحَمّدٌ ("Muhammad arrived")

- حَضَرَ ("arrived") - past tense verb that is built on *fathah*. Remember that particles and past tense verbs do not have state
- مُحَمّدٌ - It's the doer of رحض . We know it's the doer because it's a noun, it's in *raf'*, and it's after the verb. It uses a *dhammah* to show its status.

سافَرَ المُرْتَضَى ("the contented one traveled")

- سافَرَ ("traveled") - past tense verb that is built on *fathah*
- المُرْتَضى ("the contented one") - It's the doer of سافَرَ. It's a noun, it's in *raf'*, and it's after the verb. It uses an implied *dhammah* to show its status. The *dhammah* is implied because it's impossible to put a vowel on an ا or ى

سَيَزُوْرُنا القاضِيْ ("The judge will visit us")

- سَ - a particle that delays a present tense verb into the future
- يَزُوْرُ ("he visits") - present tense verb that is in *raf'*. There is nothing there that will change it to *nasb* or *jazm*. It shows its status using a *dhammah*
- نا ("us") - This is an attached pronoun (so it won't ever change its ending). It's فِيْ مَحَلِّ نَصْب ("in the position of *nasb*") because it's the object of the action يَزُوْرُ. We'll learn other situations when a noun will be *nasb*-ized later إن شاء

هالل , but for now, if you see a pronoun attached to a verb, it's an object and will be in *nasb*

- القاضِيْ - The doer of يزُوْر. It's in *raf'* and comes after the verb like the doer should. It takes status using an implied *dhammah* because it's easier to pronounce it with a *sukoon* on the ي .

أَقْبَلَ أخِيْ ("My brother drew near")

- أَقْبَلَ ("he drew near") - past tense verb that is built on *fathah*
- أخ ("brother") - It's the doer of أَقْبَلَ. It's in *raf'* and comes after the verb. It takes status using an implied *dhammah*. The *dhammah* is implied because the ي of "me", brought a *kasrah* with it on the خ , and that *kasrah* will block it from taking a *dhammah*. To review implied status, you can see Chapter 8. This word is the first part of an *idhafah* and is *mudhaaf* to the ي after it
- ي ("me") - It's a pronoun, so it doesn't change its ending. However, because it's *mudhaaf ilayh* we say that it is فِيْ مَحَلِّ جَرّ (“in the position of *jarr*").

In all the examples, if we hadn't found a doer after the verb, the doer would have been the pronoun *inside* the verb.

From the Quran

Below, I've highlighted all the apparent doers from 9:69-72.

كَٱلَّذِينَ مِن قَبۡلِكُمۡ كَانُوٓاْ أَشَدَّ مِنكُمۡ قُوَّةٗ وَأَكۡثَرَ أَمۡوَٰلٗا
وَأَوۡلَٰدٗا فَٱسۡتَمۡتَعُواْ بِخَلَٰقِهِمۡ فَٱسۡتَمۡتَعۡتُم بِخَلَٰقِكُمۡ
كَمَا ٱسۡتَمۡتَعَ ٱلَّذِينَ مِن قَبۡلِكُم بِخَلَٰقِهِمۡ وَخُضۡتُمۡ
كَٱلَّذِي خَاضُوٓاْۚ أُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا
وَٱلۡأٓخِرَةِۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٦٩ أَلَمۡ يَأۡتِهِمۡ
نَبَأُ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَوۡمِ نُوحٖ وَعَادٖ وَثَمُودَ وَقَوۡمِ
إِبۡرَٰهِيمَ وَأَصۡحَٰبِ مَدۡيَنَ وَٱلۡمُؤۡتَفِكَٰتِۚ أَتَتۡهُمۡ رُسُلُهُم
بِٱلۡبَيِّنَٰتِۖ فَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ وَلَٰكِن كَانُوٓاْ
أَنفُسَهُمۡ يَظۡلِمُونَ ٧٠ وَٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ
أَوۡلِيَآءُ بَعۡضٖۚ يَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ
وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ
وَرَسُولَهُۥٓۚ أُوْلَٰٓئِكَ سَيَرۡحَمُهُمُ ٱللَّهُۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ
٧١ وَعَدَ ٱللَّهُ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةٗ فِي جَنَّٰتِ عَدۡنٖۚ
وَرِضۡوَٰنٞ مِّنَ ٱللَّهِ أَكۡبَرُۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٧٢
١٩٨

- الأنهارُ ("rivers") is the doer of تَجْرِيْ ("she/it flows"). From this we learn that the doer does not have to come *immediately* after the verb. As long as it comes somewhere afterwards in the sentence, it doesn't matter how far after.
    - Also, if the doer is a broken plural of inanimate objects, we refer to them as a singular female. That's why we see a feminine تَجْرِيْ instead of a masculine يَجْرِيْ
- All the other doers on this page come right after their verbs

Questions

1. What does the word فاعل mean, linguistically and grammatically?
2. Into how many divisions does the فاعل break into?
3. What's meant by the apparent doer?
4. What's meant by the obscured doer?
5. How many kinds of obscured doers can we have?

Chapter 34: The نائب الفاعِلِ (substitute for the doer)

We're looking at the seven situations when a noun will be in the state of رَفْع (*raf'*), and this is the second one: the نائب الفاعِلِ (substitute for the doer). You'll know what that means after we explain it...

The *Ajurroomiyyah* says:

وَهُوَ الاسْمُ الْمَرْفُوْعُ الَّذِيْ لَمْ يُذْكَرْ مَعَهُ فاعِلُهُ :ُبابُ المَفْعُوْلِ الَّذِيْ لَمْ يُسَمّ فاعِلُه

The section on the "object whose doer is not named", and it is the noun in raf' whose doer is not mentioned with it.

Sometimes a sentence will have a verb, a doer and an object. In the examples below, you have a verb, followed by a doer in رَفْع (*raf'*), followed by an object in نَصْب (*nasb*). This is the normal way to have a verb in a sentence, and it's called مَعْرُوْف (active), because the doer is mentioned.

- قَطَعَ مَحْمُوْدٌ الغُصْنَ ("Mahmood cut the branch")
- حَفِظَ خَلِيْلٌ الدَرْسَ ("Khaleel memorized the lesson")
- يَقْطَعُ إبراهِيْمُ الغُصْنَ ("Ibrahim is cutting the branch")
- يَحْفَظُ عَلِيٌّ الدَرْسَ ("Ibrahim is memorizing the lesson")

Other times, someone will leave out the doer, and will just mention the verb and the object. When you leave out the doer this is called مَجْهُوْل (passive), and both the verb and the object will have to change form. We'll talk about how the verb will change in a little bit, but first let's see how the object will change.

The object, which should normally be in *nasb*, will have to be put in *raf'* and follow the same rules that the doer would follow. It's going to step up and fulfill the rules that the doer was going to meet. We covered these rules in the previous chapter on the doer, but I'll repeat them here:

1. It must be a noun
2. In the state of *raf'*
3. It comes <u>after</u> the verb (not necessarily <u>immediately</u> after)

That's why "the object whose doer is not named" is also called "the substitute for the doer", because if the doer isn't there, something has to step up and assume its place. Now let's see how the verb will change when a substitute comes for its doer.

تَغْيِيْر الفِعْلِ بَعْدَ حَذْفِ الفاعِلِ (Changing the verb after dropping the doer)

فَإنْ كانَ الفِعْلُ ماضِياً ضُمّ أَوّلُهُ وَكُسِرَ مَا قَبْلَ آخِرِهِ، وَإنْ كانَ مُضارِعاً ضُمّ أَوّلُهُ وَفُتِحَ مَا قَبْلَ آخِرِهِ

If the verb was a maadh (past tense), then a dhammah is put on its beginning and a kasrah is on what is before its end. If it was mudhari' (present tense), dhammah is put on the beginning and fathah is put on what's before its end.

We saw how the object will change if we leave the doer out of the conversation. Now, we're going to look at how the verb will change when we drop its doer. The changes only go as far as the letter before the end; the ending will stay the same.

1. Past tense (*maadh*)
    - ending stays the same
    - first letter has a *dhammah*
    - the vowel on the letter before the end is a *kasrah* (this is the only *kasrah* before the end)
    - any other vowels will be a *dhammah*
2. Present tense (*mudhari'*)
    - ending stays the same
    - first letter has a *dhammah* (this is the only *dhammah* before the end)
    - the vowel on the letter before the end is a *fathah*
    - any other vowels will be a *fathah*

Examples of changes in the verb when the doer is dropped

Passive	Active	Past/Present
قُطِعَ الغُصْنُ The branch was cut	قَطَعَ مَحْمُوْدٌ الغُصْنَ Mahmood cut the branch	Past (ماض)
حُفِظَ الدَرْسُ The lesson was memorized	حَفِظَ خَلِيْلٌ الدَرْسَ Khaleel memorized the lesson	
يُقْطَعُ الغُصْنُ The branch is being cut	يَقْطَعُ إبراهِيْمُ الغُصْنَ Ibrahim is cutting the branch	Present (مُضارِع)
يُحْفَظُ الْدَرْسُ The lesson is being memorized	يَحْفَظُ عَلِيٌّ الدَرْسَ Ali is memorizing the lesson	

In these examples, note that:

1. We're not mentioning the doer anymore
2. The verb in red is what happens when we apply the rules above when we're not going to mention the doer. The ending stays the same; the other vowels can change.
3. The object after the red word now has a ***dhammah*** when it used to have a *fathah*, because it's substituting for the missing doer that used to be in *raf'*
4. If a verb has multiple objects, then only one of them will shift to *raf'*. The rest will stay in *nasb*

Divisions of the نائب الفاعِلِ

ر. فَالظاهِرُ نَحْوُ قَوْلِكَ (ضُرِبَ زَيْدٌ) وَ (يُضْرَبُ ظاهِرٍ وَمُضْمَ :وَهُوَ عَلَى قِسْمَيْنِ زَيْدٌ) وَ (أُكْرِمَ عَمْرٌ و) وَ (يُكْرَمُ عَمْرٌ و) وَالْمُضْمَرُ اثْنا عَشَرَ, نَحْوُ قَوْلِكَ (ضُرِبْتُ) وَ (ضُرِبْنا) وَ (ضُرِبْتَ) وَ (ضُرِبْتِ) وَ (ضُرِبْتُما) وَ (ضُرِبْتُمْ) وَ (ضُرِبْتُنَّ) وَضُرِبْنَ)وَ (ضُرِبَ) وَ (ضُرِبَتْ) وَ (ضُرِبا) وَ (ضُرِبُوْا

It (the substitute for the doer) is based on two divisions, apparent and obscure. The apparent is like your saying: زَيْدٌ ضُرِبَ ("Zaid was hit"), يُضْرَبُ زَيْدٌ ("Zayd is hit"), أُكْرِمَ عَمْرٌو ("Amr was honored"), and يُكْرَمُ عَمْرٌو ("Amr is honored"). The obscure is 12, like your saying ضُرِبْتُ ("I was hit"), ضُرِبْنا ("We were hit"), رِبْتَ ("You were hit"), ضُرِبْتِ ("You[f.] were hit"), ضُرِبْتُما ("You both were hit"), ضُرِبْتُمْ ("You all were hit"), ضُرِبْتُنَّ ("You[f.] all were hit"), ضُرِبَ ("He was hit"), ضُرِبَتْ ("She was hit"), ضُرِبا ("They both were hit"), ضُرِبُوْا ("They all were hit") and ضُرِبْنَ ("They[f.] all were hit").

Just like with the doer, the substitute for the doer can also divide into the apparent and the obscure. The apparent and the obscure each divide into 12:

- First person (2) - "I" and "we"
- Second person (6) - "you", "you[f.]", "you both", "you[f.] both", "you all", "you[f.] all"
- Third person (6) - "they", "they[f.]", "they both", "they[f.] both", "they all", "they[f.] all"

We already covered this in detail when we looked at the doer in the previous chapter, so simply go back to review that. I do want to repeat a little bit that of here, though.

If we see a verb built in passive mode using the pattern above, and we don't see a noun in *raf'* after the verb, then we have to assume that the substitute for the doer is built into the verb. This is just like how we go with the built-in doer of an active verb if we don't see a doer after it.

Remember that when you switch between active and passive, the ending doesn't change. Only the other vowels will. That means the conjugation for passive verbs and active verbs is the same. I strongly advise taking some time to memorize them.

From the Quran

These highlighted verbs from Surah 84 (al-Inshiqaq) are all passive. We'll need a little help from the chapters on conjugating past/present verbs to recognize the pronouns built into the verbs, so please check them first!

سُورَةُ الانشِقَاق

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ
﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَا أَيُّهَا
الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ
كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنقَلِبُ
إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ
يَدْعُو ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾
إِنَّهُ ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾ فَلَا أُقْسِمُ
بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾
لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ
عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۩ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ
﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

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- حُقّتْ and مُدّتْ are past-tense and passive verbs. We can tell because they start with a *dhammah*, followed by a *kasrah*. We can't see the *kasrah* so easily because for words that have a double letter, like ق - ح - ق and د - د - م , the second letter is merged into the third letter. حُقِقَ becomes قّحُ and مُدِدَ becomes مّدُ. This is related to morphology, so it needs its own discussion
    - We don't see any nouns in *raf'* after them, so we know the نائب الفاعل (*naaib al-faail*) is inside them
    - They have a تْ at the end, which means the substitute for the doer inside them is the pronoun هِيَ ("she"), which goes back to a feminine noun before it in the sentence.

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- أُوْتِيَ ("was given") is the passive form of آتى ("gave"). We don't see a noun after it in *raf'*, so we use the built-in substitute. When we see nothing attached to the end of a past tense verb, we know the pronoun inside is هُوَ ("he")
    - We do see another word (كِتابَ) after it in *nasb*, so we know that this verb has two objects (who was given something [he], and what they were given [his book]). If the doer had been mentioned, then both objects would be in *nasb*, but instead we have one object that takes *raf'* and substitutes for the doer and the other stays in *nasb*.
- يُحاسَبُ ("is taken to account") is the passive of يُحاسِب. Like أُوْتِيَ, it has the built-in pronoun of هُوَ ("he") and has an extra object (اِحسابً) after it in *nasb*
- قُرِأَ ("was recited") is the passive of قَرَأَ. We do see a noun القُرءانُ after it in *raf'* (with a *dhammah*), so we know that's our substitute for the doer. The meaning becomes "when the Quran is recited to them"

Train your brain

Two examples to help train your thinking when looking at a sentence:

يُحْتَرَمُ العالِم ("The scholar is respected")

- يُحْتَرَمُ ("is respected")
    - We can recognize that it's a passively voiced present tense verb because the first vowel is a *dhammah*, and all the other vowels before the end are *fathahs*. To show you the difference, between active and passive, it was originally يَحْتَرِمُ (with a *fathah* on the ي and *kasrah* on the ر)
    - It's in *raf'* because there is no *nasb*-izer or *jazm*-izer to flip its state, and we can see it with the *dhammah* at the end
- العالِمُ (the scholar) - It'd normally be the object of the verb and in *nasb* with a *fathah* at the end (he's the one getting respected), but because we left out the doer (the one who is giving the respect), we'd say this word is the substitute for the doer. It's in *raf'* with a *dhammah*

أُهِيْنَ الجَاهِلُ ("The ignorant one was humiliated")

- أُهِيْنَ ("was humiliated")
    - This is a passively voiced past tense verb (the first vowel is a *dhammah*, the vowel before the end is a *kasrah*). Compare this to the active, أَهانَ.
    - Past-tense verbs don't have state and are *mabni* (fixed) on *fathah*. You can see it on the end

- الجاهِلُ ("the ignorant one") - This is the substitute for the doer (we left out who is doing the humiliation). It's in *raf'* with a *dhammah*

Exercises

In each of these sentences, see if you can convert the verb to passive mode, drop the doer and change the object to substitute for the doer. I'm doing the first one for you as an example.

1. قَطَعَ مَحْمُوْدٌ زَهْرَةً ("Mahmood cut a flower") --> قُطِعَ زَهْرَةٌ ("A flower was cut")
2. اشْتَرَى أخِيْ كِتاباً ("My brother bought a book") - hint: the ى in اشترى becomes a ي when you make it passive
3. قَرَأَ إبراهِيْمُ دَرْسَهُ ("Ibrahim read his lesson") - hint: the object here is س‌در . You can drop the pronoun ه because it refers to the doer that we're dropping
4. يُعْطِيْ أبِيْ الْفُقَراءَ ("My father gave to the poor") - hint: the final ي in يعطي will become an ى when you passivate it
5. يُكْرِمُ الأسْتاذُ المُجْتَهِدَ ("The teacher respects the one who strives")
6. يتَعَلّمُ ابنِيْ الرِمايةَ ("My son is learning archery")
7. يَسْتَغْفِرُ التائِبُ رَبّنا ("The penitent one seeks forgiveness from our Lord") - Keep the pronoun نا ("our") on the end of ربّ

Questions

1. What is the نائب الفاعِلِ (substitute for the doer)?
2. Do you know another name for it?
3. What changes do you make in a verb when you drop the doer?
4. What do you do with the object, when you put it in the doer's place?

Next up, إن شاء الله , we look at the *mubtada'* (beginning) and *khabar* (information) of a nominal sentence.

Chapter 35: The مُبْتَدَأ and the خَبَر

We've talked about two of the seven reasons why a noun will be in رفع (*raf'*). Now we're going to talk about two more at the same time, because they come together. They are called the مُبْتَدَأ (*mubtada'*) and the خَبَر (*khabar*).

When you have a جُمْلة فِعْلِية (a verbal sentence), the sentence will start with a *fi'l* (verb) and will have a doer (or its substitute) after the verb or inside it. In other words:

Verb (فِعْل) + Doer (فاعِل) + Object (مَفْعُوْل) = Verbal sentence (جُمْلَة فعْلِيّة)

Now, instead of starting with a verb, if you start with a noun, it's not a verbal sentence anymore. It's called a **nominal** sentence (جُمْلَة اسْمِيّة) because it starts with a noun. The structure would be:

Beginning (مُبْتَدَأ) + Information (خَبَر) = Nominal sentence (جُمْلَة اسْمِيّة)

To illustrate further, I'll give you two sentences with the same information that are built completely differently from each other, both telling us that "Muhammad rejoiced". One starts with a verb, and the other starts with a noun.

- فَرِحَ مُحَمّدٌ - Verb followed by its doer. This is the normal way to express it.
- مُحَمّدٌ فَرِحَ - It gives us the same information, but stresses that it's Muhammad who rejoiced. We cannot say that مُحَمّدٌ is the doer of فَرِحَ because we have learned that the doer always comes <u>after</u> the verb. Instead we say that مُحَمّدٌ is the *mubtada'* (subject/topic of the sentence), and that فَرِحَ ("he rejoiced") is the *khabar* (the information or news about that subject).

Having said that, the definition of the *mubtada'* and *khabar* from the *Ajurroomiyyah*:

المُبْتَدَأُ: هُوَ الِاسْمُ المَرْفُوْعُ العَارِيْ عَنِ الْعَوَامِلِ اللَفْظِيّةِ، وَالْخَبَرُ هُوَ الِاسْمُ الْمَرْفُوْعُ الْمُسْنَدُ إِلَيْهِ، نَحْوُ قَوْلِكَ "زَيْدٌ قائِمٌ وَ"الزَّيْدَانِ قَائِمَانِ" وَالزَّيْدُوْنَ قَائِمُوْنَ

The mubtada' is the raf'-ized noun that is bare of any utterable influences, and the khabar is the raf'-ized noun that refers back to it, like your saying زَيْدٌ قائِمٌ *("Zayd is standing"),* الزَّيْدَانِ قَائِمَانِ *("The 2 Zayds are both standing"), and* الزَّيْدُوْنَ قَائِمُوْنَ *("The Zayds are all standing").*

So, three things to remember for a *mubtada'*:

1. It's a noun (so it can't be a verb or particle)
2. It's in *raf'* (so it can't be in *nasb* or *jarr*)
3. Nothing is affecting it, such as:
    - a verb before it that would make it the doer, or
    - some special verb from the كانَ family before it . In that case, it wouldn't be a *mubtada'* anymore. It would be called the *ism* of كان instead (there is a whole section on that later)

As for the *khabar:*

1. It's also a noun,
2. It's also in *raf'*,
3. It refers back to the *mubtada'* and is carried by it, so that the sentence is complete

Let's look a very basic nominal sentence:

مُحَمّدٌ حاضِرٌ ("Muhammad is present")	
مُحَمّدٌ *Mubtada'* ("Muhammad")	حاضِرٌ *Khabar* ("present")

If you look at it, مُحَمّدٌ is the *mubtada'* (who/what the sentence is about). It has a *tanwin* on it, so we know it's a noun, and it has a *dhammah* on it, so we know it's in *raf'*. There is no verb before it or anything that would prevent it from being a *mubtada'*. This sentence is about someone named Muhammad ("Muhammad...").

The word حاضِرٌ ("present") is the *khabar*. It also has a *tanwin* (telling us it a noun) and *dhammah* (telling us that it's in *raf'*). It goes back to the *mubtada'* (دمُحَمّ) and completes the idea ("... present").

Note: There is no "is" in the word حاضِرٌ, but we put it there to smooth out the translation. It's literally just "Muhammad present", but we understand it as "Muhammad [is] present".

As you've seen, both the *mubtada'* and the *khabar* have to be nouns and in *raf'*. This *raf'* can be:

- An explicitly written *dhammah*, as in اللهُ رَبُّنا ("Allah is our Lord")
- An implied *dhammah*. For example, because it's
    - impossible to write a vowel on an ى or ا , as in مُوْسَى مُصْطَفًى مِنَ اللهِ ("Musa is someone selected by Allah")

    - difficult to pronounce the *dhammah*, as in القَاضِيْ هُوَ الآتِيْ ("The judge is the one coming")
- Substituted for by a letter that will show *raf'*. For example: المُجْتَهِدانِ فائِزَانِ ("The two strivers are both winners"). We learned previously that for dual nouns, ا will be used to show *raf'*, not a *dhammah*

Note: The *mubtada'* and the *khabar* must match in number and gender. Consider these examples:

- مُحَمّدٌ قَائِمٌ ("Muhammad is standing") - Singular and masculine
- المُحَمّدَانِ قَائِمانِ ("The two Muhammads are both standing") - Dual and masculine, using انِ
- المُحَمّدُوْنَ قَائِمُوْنَ ("The Muhammads are all standing") - Plural and masculine, using ون
- هِنْدٌ قَائِمَةٌ ("Hind is standing") - Singular and feminine, using ةٌ
- الهِنْدَانِ قَائِمَتَانِ ("The two Hinds are both standing") - Dual and feminine, using تانِ
- الهِنْداتُ قَائِماتٌ ("The Hinds are all standing") - Plural and feminine, using اتٌ

Two kinds of مُبْتَدَأ

وَالمُبْتَدَأُ قِسْمانِ: ظاهِرٌ وَمُضْمَرٌ, فَالظاهِرُ ما تَقَدَّمَ ذِكْرُهُ وَالمُضْمَرُ اثْناعَشَرَ, وَهِيَ أَنا وَنَحْنُ , وَأَنْتَ, وَأَنْتِ وَأَنْتُما وَأَنْتُمْ وَأَنْتُنَّ وَهُوَ وَهِيَ وَهُمَا وَهُمْ وَهُنَّ نَحْوُ قَوْلِكَ "أَنا قَائِمٌ" وَ"نَحْنُ قائِمُوْنَ" وَمَا أَشْبَهَ ذَلِكَ

The mubtada' is two kinds: apparent and obscured. The apparent is whatever was mentioned before, and the obscured is 12. They are أنا ("I"), نَحْنُ ("we"), أَنْتَ ("you"), أَنْتِ ("you[f.]"), أَنْتُما ("you both"), أَنْتُمْ ("you all"), أَنْتُنَّ ("you[.f] all"), هُوَ ("he"), هِيَ ("she"), هُما ("they both"), هُمْ ("they all") and هُنّ ("they[f.] all"). Like your saying أنا قائِمٌ ("I am standing") and نَحْنُ قائِمُوْنَ ("We are standing") and whatever resembles that.

A *mubtada'* can come in one of two forms: (1) apparent and (2) obscured. We mentioned the idea of apparent and obscured before when we looked at the doer in Chapter 33.

Examples of an apparent *mubtada'* are مُحَمّدٌ رَسُوْلُ اللهِ ("Muhammad صلى اللهُ عَليه وسلّم is the messenger of Allah") and عَائِشَةُ أُمُّ المُؤْمِنِيْنَ ("Aishah is the mother of the believers").

Now, just like how the doer of a verb can obscured or hidden, the *mubtada'* can also be obscured. An obscured *mubtada'* can be one of 12 pronouns. They are called ضمائر مُنْفَصِلة ("detached pronouns") because they do not connect to another word. They are below with examples:

1st/2nd/3rd person	Pronoun	Example
1st person	أنا I	أَنا عَبْدُ اللهِ I am Abdullah
	نَحْنُ We	نَحْنُ قَائِمُوْنَ We are standing
2nd person	أَنْتَ You	أَنْتَ فاهِمٌ You are one who understands
	أَنْتِ You (female)	أَنْتِ مُطِيْعَةٌ You[f.] are an obedient one
	أَنْتُما You two (male or female)	أَنْتُمَا قَائِمانِ You two are both standing
		أَنْتُمَا قَائِمَتانِ You[f.] two are both standing
	أَنْتُمْ You all	أَنْتُمْ قَائِمُوْنَ You all are standing
	أَنْتُنّ You all (female)	أَنْتُنّ قَائِمَاتٌ You[f.] all are standing
3rd person	هُوَ He	هُوَ قَائِمٌ بِوَاجِبِهِ He is one who undertakes his duty
	هِيَ She	هِيَ مُسَافِرَةٌ She is a traveler
	هُما They both (male or female)	هُمَا قَائِمانِ - They both are" "standing
		هُمَا قَائِمَتَانِ They[f.] both are standing
	هُمْ hey allT	هُمْ قَائِمُوْنَ They all are standing
	هُنّ They all (female)	هُنّ قَائِماتٌ They[f.] all are standing

Categories of the خَبَر

وَالْخَبَرُ قِسْمانِ: مُفْرَدٌ وَغَيْرُ مُفْرَدٍ. فَالْمُفْرَدُ نَحْوُ "زَيْدٌ قَائِمٌ" وَغَيْرُ الْمُفْرَدِ أَرْبَعَةُ أَشْيَاء: الجَارُّ وَالْمَجْرُوْرُ وَالظَرْفُ وَالْفِعْلُ مَعَ فَاعِلِهِ وَالْمُبْتَدَأُ مَعَ خَبَرِهِ نَحْوُ قَوْلِكَ "زَيْدٌ فِي الدّارِ" وَ"زَيْدٌ عِنْدَكَ" وَ"زَيْدٌ قَامَ أَبُوْهُ" وَزَيْدٌ جَارِيَتُهُ ذَاهِبَةٌ

The khabar has two subtypes: a single word and not a single word. The single word is like your saying زَيْدٌ قَائِمٌ ("Zayd is standing"). What's not a single word is one of four things:

1. *The جارّ (particle of jarr) and the majrur (noun that's been put into jarr)*
2. *The ظَرْفْ (tharf) - frame of time and place*
3. *A verb with its فاعِل (doer)*
4. *A mubtada' with its khabar*

Like your saying:

- *زَيْدٌ فِي الدّارِ ("Zayd is in the house")*
- *زَيْدٌ عِنْدَكَ ("Zayd is with you")*
- *زَيْدٌ قَامَ أَبُوْهُ ("Zayd: his father is standing")*
- *زَيْدٌ جَارِيَتُهُ ذَاهِبَةٌ ("Zayd: his servant girl is going")*

From that, we understand that a *khabar* can be:

1. A single word
2. Not a single word

A "single word" is something that's not a sentence or a semi-sentence, like the word قَائِمٌ in زَيْدٌ قَائِمٌ ("Zayd is standing").

"Not a single word" could mean:

- a sentence, which could be:
    - a nominal sentence (a *mubtada'* with its *khabar*), as in مُحَمّدٌ أَبُوْهُ كَرِيْمٌ ("Muhammad: his father is noble")
    - a verbal sentence (verb with its doer or substitute for its doer), as in
        - مُحَمّدٌ سَافَرَ أَبُوْهُ ("Muhammad: his father traveled") --> a verb and its doer
        - مُحَمّدٌ يُضْرَبُ غُلامُهُ ("Muhammad: his boy-servant was struck") --> a verb and a substitute for its doer
    - If the *khabar* is a sentence, it must be tied to the *mubtada'* using either:

        - a pronoun that goes back to the *mubtada'*, as you've seen with ه ["his"] in these examples
        - a pointing pronoun(اسم إشارة) from the هذا family that means "this/that", like مُحَمَّدٌ هَذا رَجُلٌ كَرِيْمٌ ("Muhammad: **this** is a noble man")
- a شِبْه جُمْلَةٍ (pseudo-sentence), which could be:
    - a particle of *jarr* and a *jarr*-ized noun immediately after it, as in عَلِيٌّ فِي المِسْجِدِ ("Ali is in the masjid")
    - a phrase that indicates a *tharf* (frame of time/place), as in الطَائِرُ فَوْقَ الغُصْنِ ("The bird is over the branch"). This is what I meant when I said "not every preposition is a particle of *jarr*" in Chapter 4, because a preposition can be expressed using a *tharf* in an *idhafah* phrase

So that's five things you can find coming as a *khabar*:

1. A single word
2. A nominal sentence with its own *mubtada'* and *khabar* inside it (cool!)
3. A verbal sentence with a verb and a doer
4. A particle of *jarr* and *jarr*-ized noun
5. A *tharf* of time/place

From the Quran

Below is a page from the Quran (29:53-63) with some highlighted *mubtada'*s:

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ
وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ
وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ
مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ
﴿٥٥﴾ يَٰعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ
﴿٥٦﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٥٨﴾ ٱلَّذِينَ
صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ
رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٠﴾ وَلَئِن
سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ
لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾ ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ
عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٢﴾ وَلَئِن سَأَلْتَهُم
مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا
لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾
٤٠٣

- We see some examples of when detached pronouns like هُمْ ("they") and هُوَ ("he") can be the *mubtada'*. If you see one of these, just assume it's in *raf'*, even if you don't see a *dhammah* on it, because pronouns don't change their endings, no matter what state they are in
- The highlighted word are all *mubtada'*s, because they are the subjects/topics of those sentences. You can see the *dhammah* on them. The rest of each sentence would be the *khabar* that tells about the *mubtada'*
- The *khabar* for each highlighted *mubtada'* is below. Also note that:
    - Sometimes the *mubtada'* can be a question word that asks who/what/etc.
    - As we mentioned, in the first chapter, it's okay to have a one-word sentence if there's something else in the conversation that gives the

rest of the meaning. The understanding is "Allah [created it]" or "Allah [send it down]".

- If a *mubtada'* is coming after لولا ("if it were not...), you won't see a *khabar* for it and you'll assume it's the word مَوْجُوْدٌ ("exists")

Mubtada'	*Khabar*	Type of *khabar*
أَجَلٌ "a term"	assumed to be مَوْجُوْدٌ ("exists")	single word
هُمْ "they"	لا يَشْعُرُوْن َ("they do not perceive")	verbal sentence
كُلُّ نَفْسٍ "every soul"	ذائقَةُ المَوْت ِ("is a taster of death")	single word (ذائقَة ُ)
الذِيْنَ "those who"...	لَنُبَوِّئَنَّهُم ْ("we will settle them...")	verbal sentence
اللهُ ("Allah")	يَرْزُقُها "He provides them"	verbal sentence
هُو َ("He")	السَمِيْعُ "The Hearing" العَلِيْمُ "The Knowing"	two *khabar*s, each of them a single word
مَن ْ ("Who?")	خَلَق َ("created")	verbal sentence
اللهُ "Allah.”	implied by the *khabar* in the question it answers	verbal sentence
اللهُ "Allah"	يَبْسُطُ ("extends")	verbal sentence
مَن ْ ("Who?")	نَزّل َ("sent down")	verbal sentence
اللهُ "Allah.”	implied by the *khabar* in the question it answers	verbal sentence
الْحَمْدُ "The praise"	لِلّه ِ("for Allah")	particle of *jarr* (لِ) and *jarr*-ized word (الله ِ)
أَكْثَرُهُمْ "Most of them"	لا يَعْقِلُوْن َ("do not reason")	verbal sentence

Exercise

Try to find the *mubtada'* and *khabar* in each of these sentences. If the *khabar* is a sentence, see if you can find how it's tied to the *mubtada'* (using either a pronoun or a pointing word).

Note: عِنْدَ is a *tharf* that means "with", and فَوْقَ is a *tharf* that means "above".

1. المُجْتَهِدُ يَفُوْزُ بِغَايَتِهِ ("The striver wins his goal")
2. المُؤمِناتُ يُسَبِّحْنَ اللهَ ("The believing women glorify Allah")
3. كِتابُكَ نَظِيْفٌ ("Your book is clean")
4. هَذا الْقَلَمُ مِنْ خَشَبٍ ("This pen is of wood")
5. الْأَحْذِيةُ تُصْنَعُ مِنْ الماعِزِ وَغَيْرِهِ ("Shoes are made from the goat and others")
6. الْقِدْرُ عَلى النَارِ ("The pot is on the fire")
7. أَبُوْكَ الذِيْ يُنْفِقُ عَلَيْكَ ("Your father is the one who spends on you")
8. أُمُّكَ أَحَقُّ الناسِ بِبِرِّكَ ("Your mother is the most deserving of people of your goodness")
9. العُصْفُوْرُ يُغَرِّدُ فَوْقَ الشَجَرَةِ ("The sparrow twitters over the tree")
10. صَدِيْقِيْ أَبُوْهُ عِنْدَهُ ("My friend: his father is with him")
11. وَالِدِيْ عِنْدَهُ حِصانٌ ("My father: a horse is with him")
12. أَخِيْ لَهُ سَيّارَةٌ ("My brother: he has a car")

Questions

1. What's a *mubtada'*?
2. What's a *khabar*?
3. Give an example of an apparent *mubtada'* and an obscured one.
4. How many kinds of obscured words can come as a *mubtada'*?
5. How many kinds of sentences can a *khabar* be?
6. How many kinds of semi-sentences can a *khabar* be?
7. What can be used to tie the *khabar* with the *mubtada'*?
8. What do the *mubtada'* and the *khabar* have to agree in?

Chapter 36: نَوَاسِخُ الْمُبْتَدَأِ وَالْخَبَرِ (Influences that cancel the *mubtada'* and *khabar*)

We've seen how a جُمْلَة اسْمِيّة (nominal sentence) will have a subject called the مُبْتَدَأ (*mubtada'*) and some information about that subject called the خَبَر (*khabar*), along with the fact that they are both going to be in the state of رَفْع (*raf'*). Those are the third and fourth of the 7 types of nouns in عرَف .

We'll look at the fifth and sixth of these seven together, because they both come under the heading of "cancellers of the *mubtada'* and *khabar*" (which we'll get to in just a moment):

- "the *ism* of كان" and its siblings
- "the *khabar* of إن" and its siblings

كانَ and إنّ are two of the influences that can come and cancel the original rule of a nominal sentence (that the *mubtada'* and *khabar* are both in *raf'*) and replace it with something else, and that's what we're going to look at more closely now from the *Ajurroomiyyah*:

كانَ وَأَخَواتُها : ءبابُ العَوامِلِ الدَاخِلَةِ عَلَى الْمُبْتَدَإِ وَالْخَبَرِ، هِيَ ثَلاثَةُ أَشْيا وَأَخَواتُها ُوَأَخَواتُها وَظَنَنْت َوَإِن

The chapter of the influences that come before the mubtada' and khabar, and they are three things: كان ("was") and its sisters, إنّ ("indeed") and its sisters and ظَنَنْتُ ("I thought") and its sisters.

The rule for the *mubtada'* and *khabar* is that they will both be in *raf'* (i.e. they will have a *dhammah* or one of its substitutes on the end). Three influences that change that rule:

1. One that puts the *mubtada'* in *raf'* and the *khabar* in *nasb* - the كانَ family of verbs
    - e.g. كانَ الْجَوُّ صافِيًا ("the air was pure") --> the *fathah* on صافِيًا shows the *nasb*
    - The *mubtada'* of كَانَ is the **fifth** of the seven reasons why a noun will be in *raf'*

2. One that puts the *mubtada'* in *nasb* and the *khabar* in *raf'* - the إنّ family of particles
    - e.g. إنّ اللهَ عَزِيْزٌ حَكِيْمٌ ("Indeed, Allah is the Mighty, the Wise") - اللهَ has a *fathah*
    - The *khabar* of إنّ is the **sixth** reason why a noun will be in *raf'*
3. One that puts <u>both</u> the *mubtada'* and *khabar* in *nasb* - the ظَنَنْتُ family of verbs
    - e.g. ظَنَنْتُ الصَدِيْقَ أخًا ("I thought the friend to be a brother") - both words have a *fathah* on them
    - Not related to why a noun will be in *raf'*, but mentioned for the sake of completeness

These influences are called **النّواسِخ** ("the cancellers"), because they cancel the original rule for which state the *mubtada'* and *khabar* will be in and bring a new rule.

Let's take a closer look at each family of these cancellers...

كانَ وَأَخَواتُها (The كانَ family)

كانَ وَأَمْسَى وَأَصْبَحَ :َفَأمّا كانَ وَأَخَوَاتُها، فَإنّها تَرْفَعُ الاِسْمَ وَتَنْصِبُ الْخَبَرَ وَهِيَ وَما ,َوَأَضْحَى وَظَلّ وَبَاتَ وَصَارَ وَلَيْسَ وَما زَالَ وَما اِنْفَكّ وَمَا فَتِئَ وَما بَرِحَ وَما دَام تَقُوْلُ كانَ زَيْدٌ قائِمًا وَلَيْسَ .ْتَصَرّفَ مِنْها نَحْوُ كانَ وَيَكُونُ وَكُنْ وَأَصْبَحَ وَيُصْبِحُ وَأَصْبِحْ عَمْرٌو شاخِصًا وَما أَشْبَهَ ذَلِكَ

As for كان and its sisters, they put the noun (مراسْ) in a state of raf' and the khabar in nasb – and they are:

- *كَانَ ("was [in general]")*
- *أَمْسَى ("was in the afternoon or evening"/"became")*
- *أَصْبَحَ ("was in the morning"/"became")*
- *أَضْحَى ("was in the late morning"/"became")*
- *ظَلّ ("was during the daytime")*
- *بَاتَ ("was during the nighttime")*
- *صَارَ ("became")*
- *لَيْسَ ("is not")*
- *مَا زَالَ ("continued"/"was still")*
- *مَا انْفَكّ ("continued"/"was still")*
- *مَا فَتِئَ ("continued"/"was still")*
- *مَا بَرِحَ ("continued"/"was still")*
- *مَا دَامَ ("as long as"/"for the duration")*

as well as what conjugates from them into the present tense and command forms like كَانَ – يَكُوْنُ – كُنْ ("was" – "is/will be" – "Be!") and أَصْبَحَ – يُصْبِحُ – أَصْبِحْ ["was" – "is/will be" – "Be!" (all in the morning)]

You say: كَانَ زَيْدٌ قائمًا ("Zayd was standing") and لَيْسَ عَمْرٌو شاخِصًا ("'Amr is not present/going") and what is similar to that.

The first group that cancels the *mubtada'* and *khabar* is كانَ and its siblings (other verbs that have the same effect). The effect they have is:

- They come before the *mubtada'* and remove its *raf'* and give it a new *raf'*
- The *mubtada'* is then renamed as "the *ism* of كان"
- The *khabar* is *nasb*-ized and renamed as "the *khabar* of كان"

So, we don't have a *mubtada'* and *khabar* anymore. Instead, we will have: (1) كا2) ,ن) its *ism* and (3) its *khabar*.

This division has 13 verbs in it, and I give the you the past tense form below. The first 7 can be used in the past, present or command forms. The others are limited, as some can only be used in the past and present tense forms and some only in the past tense form:

1. كانَ - this means the *khabar* is a description of the *ism* in the past, and this description could stop being true as in مُحَمّدٌ مُجْتَهِدًكانَ ("Muhammad was a striver"), or continuous as in وَكانَ رَبُّكَ قَدِيْرًا ("And your Lord has always been capable")
2. أمْسَى - the *ism* takes on the description in the *khabar* in the مَساء (evening), as in أَمْسَى الجَوُّ بَارِدًا ("The air got cold in evening")
3. أصْبَحَ - the *ism* takes on the description in the *khabar* in the صَباح (morning), as in أصْبَحَ الْجَوُّ مُكْفَهِرًّا ("The air became cloudy in the morning")
4. أضْحَى - the *ism* takes on the description in the *khabar* in the ضُحًى (late morning), as in أَضْحَى الطَالِبُ نَشِيْطًا ("The student became active in the late morning")
5. ظَلّ - the *ism* takes on the description in the *khabar* in the daytime, as in ظَلّ وَجْهُهُ مُسْوَدًّا ("His face darkened in the day")
6. بَاتَ - the *ism* takes on the description in the *khabar* in the nighttime, as in بَاتَ مُحَمّدٌ مَسْرُوْرًا ("Muhammad became happy at night")
7. صَارَ - the *ism* changes to the condition mentioned in the *khabar,* as in صاَرَ الطِيْنُ إبْرِيْقًا ("The clay became a pitcher")
8. لَيْسَ - Negates the *khabar* for the *ism* in the present, as in مُحَمّدٌ فَاهِمًالَيْسَ ("Muhammad is not understanding"). This can only be used in the <u>past</u> tense form
9. ما زَالَ - This and the next three all mean that the *khabar* holds true for the *ism* for as long as the situation calls for, as in مَا زَالَ إبْراهِيْمُ مُنْكِرًا ("Ibrahim continued to censure").
    - To cancel the *mubtada'*, these four need a negation, question word, or prohibition before them
    - They can only be used in their past tense and present tense forms, not the command form
10. مَا انْفَكّ
11. ما فَتِئَ
12. مَا بَرِحَ - as in ما بَرِحَ عَلِيٌّ صَدِيقا مُخْلِصًا ("Ali was still a sincere friend")

13. مَا دَامَ - also used to mean that the *khabar* sticks to the ism with the meaning of "as long as", as in لا أَعْذِلُ خاَلِدًا مَا دُمْتُ حَيًّا ("I will not blame Khalid as long as I'm alive").

    - It always comes with ما before it. The stronger opinion is that it can only be used in the past tense (you won't see the present tense يَدُوْمُ used)

إِنّ وَأَخَوَاتُها (The إِنّ family)

وَأَمّا إِنّ وَأَخَوَاتُهَا فَإِنّهَا تَنْصِبُ الِاسْمَ وَتَرْفَعُ الْخَبَرَ، هِيَ إِنّ وَأَنّ وَلَكِنّ وَكَأَنّ وَلَيْتَ وَلَعَلّ. تَقُوْلُ إِنَ زَيْدًا قَائِمٌ وَلَيْتَ عَمْرًا شَاخِصٌ وَمَا أَشْبَهَ ذَلِكَ، وَمَعْنَى إِنّ وَأَنّ التَوْكِيْدُ، وَلَكِنّ لِلِاسْتِدْرَاكِ، وَكَأَنّ لِلتّشْبِيْهِ، وَلَيْتَ لِلتَمَنّيْ، وَلَعَلّ لِلتَرَجّيْ وَالتَوَقّعِ

As for إِنّ and its sisters, they nasbi-ize the ism and raf'-ize the khabar – and they are:

- *إِنّ ("indeed"/"verily")*
- *أَنّ ("that")*
- *لَكِنّ ("but"/"however")*
- *كَأَنّ ("as if")*
- *لَيْتَ ("if only")*
- *لَعَلّ ("hopefully")*

You say: إِنّ زَيْدًا قائمٌ ("Indeed, Zayd is standing") and لَيْتَ عَمْرًا شاخِصٌ ("If only 'Amr is present/going") and what is similar to that.

إِنّ and أَنّ are for emphasis and corroboration لَكِنّ is for setting something straight, كَأَنّ is for comparison, لَيْتَ is for expressing a wish (يَتَمَنّى) and لَعَلّ is for expressing a hope (يَتَرَجّى) or expectation (عَتَوَقُّ).

The second group that cancels the *mubtada'* and *khabar* is إِنّ and its siblings, and their effect is:

- They come before the *mubtada'* and give it *nasb*
- The *mubtada'* is then renamed as "the *ism* of إِنّ"
- The *khabar* has its *raf'* renewed and is named as "the *khabar* of إِنّ"

Instead of having a *mubtada'* and *khabar*, we will have: (1) إِنّ, (2) its *ism* and (3) its *khabar*. This family has 6 members, all of them particles:

1. إِنّ (*inna*) - this and أَنّ are for emphasis (دتَوْكِيْ), which means that you are strengthening the relationship between the *mubtada'* and *khabar*
    - إِنّ أَباكَ حاضِرٌ ("Indeed, your father is present")
2. أَنّ (*anna*)
    - عَلِمْتُ أَنّ أَبَاكَ مُسَافِرٌ ("I knew that your father is a traveler")
3. لَكِنّ (*laakinna*) - this is used for اسْتِدْرَاك (to set something straight). To correct a misunderstanding that could arise, you follow up what you said with

something else that negates what someone might think is true or confirms what someone might think is false because of it

- For example: مُحَمّدٌ شُجاعٌ وَلَكِنّ صَدِيْقَهُ جَبانٌ ("Muhammad is brave, but his friend is a coward")

4. كَأَنَّ (*ka-anna*) - This is used to make a comparison (ەتَشْبِيْ) between the *mubtada'* and *khabar*
    - كَأَنّ الْجَارِيَةَ بَدْرٌ ("As if the servant girl is a full moon")
5. لَيْتَ (*layta*) - Expresses a wish (تَمَنِّي) for something that's impossible or only happens with difficulty
    - لَيْتَ الشَبَابَ عَائِدٌ ("If only youth were returning")
6. لَعَلّ (*la'alla*) - Expresses hope (تَرَجِّي) for something possible to happen or dreading (عتَوَقُّ) something disliked
    - لَعَلّ اللَّهَ يَرْحَمُنِيْ ("Hopefully Allah will have mercy on me")
    - لَعَلّ الْعَدُوَ قَرِيْبٌ مِنّا ("Perhaps the enemy is near us")

ظَنَنْتُ وَأَخَوَاتُها (The ظَنَنْتُ family)

وَأَمّا ظَنَنْتُ وَأَخَوَاتُهَا فَإِنّهَا تَنْصِبُ الْمُبْتَدَأَ وَالْخَبَرَ عَلَى أَنّهُمَا مَفْعُوْلَانِ لَهَا، وَهِيَ ظَنَنْتُ تَقُوْلُ ظَنَنْتُ. وَحَسِبْتُ وَخِلْتُ وَعَزَمْتُ وَرَأَيْتُ وَعَلِمْتُ وَوَجَدْتُ وَاتّخَذْتُ وَجَعَلْتُ وَسَمِعْتُ زَيْدًا قَائِمًا وَرَأَيْتُ عَمْرًا شَاخِصًا وَما أَشْبَهَ ذَلِكَ

As for ظَنَنْتُ and its sisters, they put the mubtada' and the khabar in the state of nasb, as they are two objects of it, and they are:

- *ظَنَنْتُ ("I thought")*
- *حَسِبْتُ ("I reckoned/supposed/deemed")*
- *خِلْتُ ("I supposed/imagined/deemed")*
- *زَعَمْتُ ("I claimed")*
- *رَأَيْتُ ("I regarded/viewed/consider")*
- *عَلِمْتُ ("I knew")*
- *وَجَدْتُ ("I found")*
- *اتّخَذْتُ ("I took/assumed")*
- *جَعَلْتُ ("I made/made into")*
- *سَمِعْتُ ("I heard")*

You say ظَنَنْتُ زَيْدًا قَائِمًا ("I thought Zayd to be standing") and خِلْتُ عَمْرًا شَاخِصًا ("I imagined ‘Amr to be present/going") and what is similar to that.

The third group that cancels the *mubtada'* and *khabar* is ظَنَنْتُ and its siblings. They come before the *mubtada'* and the *khabar* and give both of them *nasb*. The *mubtada'* is then renamed as the مَفْعُوْل أو ّل" first object"), and the *khabar* is the مَفْعُوْل ثَانٍ ("second object"). So, instead of having a *mubtada'* and *khabar*, we will have ظَنَنْتُ and its two objects, both of which are in *nasb*. This family has 10 members, all of them verbs. Below are their past tense forms, conjugated for "I" as the doer (noted by تُ at the end):

1. ظَنَنْتُ ("I thought"), as in ظَنَنْتُ مُحَم صَدِيْقًا دًا ّ("I thought Muhammad to be a friend")
2. حَسِبْتُ ("I reckoned/supposed/deemed"), as in حَسِبْتُ المَالَ نَافِعًا ("I supposed the wealth to beneficial")
3. خِلْتُ ("I supposed/imagined/deemed"), as in خِلْتُ الحَدِيْقَةَ مُثْمِرَةً ("I imagined the garden to be fruitful")
4. زَعَمْتُ ("I claimed"), as in زَعَمْتُ بَكْرًا جَرِيْئًا ("I claimed Bakr was bold")

5. رَأَيْتُ ("I regarded/viewed/considered"), as in رَأَيْتُ إِبْرَاهِيْمَ مُفْلِحًا ("I considered Ibrahim successful")
6. عَلِمْتُ ("I knew"), as in عَلِمْتُ الصِدْقَ مُنْجِيًا ("I knew truthfulness to be a rescuer")
7. وَجَدْتُ ("I found"), as in وَجَدْتُ الصَلاحَ بابَ الخَيْرِ ("I found propriety to be the door of goodness")
8. اتّخَذْتُ ("I took/assumed"), as in اتّخَذْتُ مُحَمّدًا صَدِيْقًا ("I assumed Muhammad to be a friend")
9. جَعَلْتُ ("I made/made into") as in جَعَلْتُ الذَهَبَ خاتَمًا ("I made the gold into a ring")
10. سَمِعْتُ ("I heard"), as in سَمِعْتُ خَلِيْلًا يَقْرَأُ ("I heard Khaleel reciting")

Usages of the ظَنَنْتُ family

- ظَنَنْتُ - حَسِبْتُ - خِلْتُ - زَعَمْتُ: used when the speaker believes the *khabar* is most likely to be true
- رَأَيْت - عَلِمْتُ - وَجَدْتُ: used when the speaker is certain that *khabar* is true
- اتّخَذْتُ and جَعَلْت: used when changing or moving something between states
- سَمِعْت: It's associated with the act of listening. Some of the scholars lean to the view that it would make more sense to say that the *khabar* is in *nasb* not because it's a second object of a verb, but because it's a circumstance or condition (حَال) associated with it. The discussion on the reasons for why a noun will be in *nasb* comes in a later section إن شاء الله

Note 1: The ظَنَنْتُ family has nothing to do with the 7 reasons why a noun will be in *raf'*, but actually relates to a reason why a noun would be in *nasb* (i.e. it's a detail of a verb besides the doer).

Note 2: If you stripped the canceller out from all the example sentences I've given, you'd still be left with a regular sentence that makes sense. For example, ظَنَنْتُ مُحَمّدًا صَدِيْقًا ("I thought Muhammad to be a friend") was just مُحَمّدٌ صَدِيْقٌ ("Muhammad is a friend"). All that you did is add ظَنَنْتُ for the meaning of speculation, which then made changes in the endings.

From the Quran

Below is a page from the Quran (4:122-127) with some highlighted cancellers of the *mubtada'* and *khabar*. I give you the original *mubtada'* and *khabar* for each sentence so that you can see how these cancellers behaved on them (based on what we've explained above).

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ ٱللَّهِ
حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾ لَّيْسَ بِأَمَانِيِّكُمْ
وَلَآ أَمَانِىِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ
وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَن
يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ
فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ
أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ
مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾ وَلِلَّهِ
مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ
مُّحِيطًا ﴿١٢٦﴾ وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ ۖ قُلِ ٱللَّهُ يُفْتِيكُمْ
فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَٰبِ فِى يَتَٰمَى ٱلنِّسَآءِ
ٱلَّٰتِى لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ
وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ ۚ
وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا ﴿١٢٧﴾

Canceller	Family	Original *mubtada'*	Original *khabar*
لَيْسَ	كَانَ	هُوَ (embedded in لَيْسَ) "He"	[مُتَعَلِّقٌ] [بِأَمَانِيِّكُمْ] "[associated] with your wishful thoughts"
يَجِدْ	ظَنَنْتُ	وَلِيٌّ مِنْ اللهِ دُونِ "A protector besides Allah"	لَهُ "for him"
اتّخَذَ	ظَنَنْتُ	إِبْرَاهِيْمُ "Ibrahim"	خَلِيْلٌ "an intimate friend"
كانَ	كَانَ	اللهُ "Allah"	بِكُلِّ شَيْءٍ مُحِيْطٌ "of all things, aware"
إِنّ	إِنّ	اللهُ "Allah"	عَلِيْمًا كَانَ بِهِ "He has been knowing of it"
كانَ	كانَ	هُوَ (embedded in كانَ) "He"	بِهِ عَلِيْمٌ "knowing of it"

- لَيْسَ - The *ism* is the pronoun embedded inside لَيْسَ (i.e. هُوَ - "he/it"), which refers back to the entrance into paradise mentioned in the aayah before this one. The meaning would be "His entering Paradise is not linked to your wishes". The implied *khabar* مُتَعَلِّقًا would have a *fathah* on it if wasn't dropped
- يَجِدْ - This is the present tense form of وَجَدَ and has a *sukoon* on it because it was put into *jazm* by the particle لَمْ before it.
    - Yes, if the *khabar* is a particle of *jarr* along with a *jarr*-ized noun, it's allowed to put it ahead of the *mubtada'*!

    - يَجِد makes both parts of the sentence as its objects, and the meaning of يَجِد لَهُ مِنْ دُوْنِ اللهِ وَلِيًّا ("He finds a protector other than Allah for him") is negated using لَمْ
- اتّخَذَ - The doer of this verb is اللهُ because it's after it and in *raf'*. The sentence means "Allah took Ibrahim as an intimate friend", with both parts now in *nasb* as objects of the verb خَذَّات
- كانَ - The sentence changed to mean that "Allah has always been, of all things, encompassing", with the *khabar* in *nasb* (using *fathah*)
- إنّ - comes to emphasize that Allah has been knowing of whatever good we do
- كانَ - comes again to add a continuous meaning to Allahs knowledge of the good we've done

Questions

1. How many divisions are there for the cancellers of the *mubtada'* and *khabar*?
2. What effect does the كان family have?
3. What effect does the إنّ family have?
4. What meanings do كَأَنّ and لَيْتَ add?
5. What does الاسْتِدْرَاك mean?
6. What does التّرَجِّيْ mean?
7. What does التَوَقُّع mean?
8. What effect does the ظَنَنْتُ family have?
9. Break down these sentences
    - لَيْتَنِيْ مِتُّ قَبْلَ هَذا ("If only I had died before this"). قَبْلَ is a *tharf* that means "before"
    - لَعَلِّيْ أبْلُغُ الْأسْبابَ ("Perhaps, I will reach the ways")

Chapter 37: التّابِعُ لِلْمَرْفُوْعِ (The grammatical follower)

The 7th and final word that will be in *raf'* is التَابِعُ لِلْمَرْفُوْعِ (the grammatical follower of a word that's in *raf'*).

There are four kinds of grammatical followers (i.e. they come after a word and follow it in status):

1. النَعْت (The adjective)
2. العَطْف (The conjunction)
3. التَوْكِيْد (The emphasis)
4. الْبَدَل (The substitute)

We'll look at each separately, starting with the نَعت (adjective).

Chapter 38: باب النَعْتِ (The chapter on the adjective)

النَعْت: تَابِعٌ لِلْمَنْعُوْتِ فِيْ رَفْعِهِ وَنَصْبِهِ وَخَفْضِهِ، وَتَعْرَيْفِهِ وَتَنْكِيْرِهِ، قَامَ زَيْدٌ الْعَاقِلُ، وَرَأَيْتُ زَيْدًا الْعَاقِلَ وَمَرَرْتُ بِزَيْدٍ الْعاقِلِ

The adjective is a follower of the described word in its raf', nasb and khafdh (jarr) and in its being a definite and indefinite noun. [You would say]: قَامَ زَيْدٌ الْعَاقِلُ ("Zayd, the intelligent, stood"), رَأَيْتُ زَيْدًا الْعَاقِلَ ("I saw Zayd, the intelligent"), and مَرَرْتُ بِزَيْدٍ الْعاقِلِ ("I passed by Zayd, the intelligent").

The word نَعْتٌ (*na't*) means "a description", and the word it's describing is called the مَنْعُوْت (the "described word"). We can say it's like an adjective in English except that in Arabic, it will come <u>after</u> the word it's describing, and not necessarily right after it. "A big house" would be "بَيْتٌ كَبِيْر" (Which is بَيْتٌ - "house", followed by كَبِيْرٌ - "big").

Now, there are two kinds of *na't*:

1. نَعْت حَقِيْقِيّ ("true description") - Used for an attribute <u>in</u> the described entity
    - جاءَ مُحَمّدٌ الْعاقِلُ ("Muhammad, the intelligent, came") - العاقِلُ describes مُحَمّدٌ
2. نَعْت سَبَبِيّ ("causal description") - The attribute isn't actually in who/what we're describing, but is in something else related to it. This "something else" is the real reason why we're mentioning the trait (intelligence, beauty, size, etc.) and is called the *sabab* (cause). This *sabab* will have a pronoun going back to the مَنْعُوْت
    - جَاءَ مُحَمّدٌ الْفاضِلُ أبُوْهُ ("Muhammad, whose father is honorable, came") - We are describing Muhammad, but his father (أبُوْه) is the *sabab* for why we're saying الْفَاضِلُ ("the honorable"). The pronoun هُ ("his") in أبُوْهُ goes back to مُحَمّد

The rule is that regardless of whether it's "true" or "causal", the description follows the described noun in:

1. the state it takes, and
2. whether it is a definite or indefinite - definite nouns refer to specific entities, while indefinite nouns don't
    - Names of people (e.g. Muhammad or Fatimah) and nouns that have been made definite using ال are two kinds of definite nouns. We will learn

more about the other kinds of definite nouns later إن شاء الله .

Some examples, along with which state the described noun and the description are, and whether they are definite/indefinite are below. See how the *dhammah*/*fathah*/*kasrah* on the end of the description in red matches the word that it is describing before it:

Example of description	State	Definite/Indefinite
حَضَرَ مُحَمّدٌ الفاضِلُ ("Muhammad, the honorable, arrived")	*Raf'*	Definite
حَضَرَ مُحَمّدٌ الفاضِلُ أَبُوْهُ ("Muhammad, whose father is honorable, arrived")		
رَأَيْتُ مُحَمّدًا الْفَاضِلَ ("I saw Muhammad, the honorable")	*Nasb*	
رَأَيْتُ مُحَمّدًا الْفَاضِلَ أَبُوْهُ ("I saw Muhammad, whose father is honorable")		
نَظَرْتُ إِلَى مُحَمّدٍ الفاضِلِ ("I looked at Muhammad, the honorable")	*Jarr*	
نَظَرْتُ إلى مُحَمّدٍ الفاضِلِ أَبُوْهُ ("I looked at Muhammad, whose father is honorable")		
رَأَيْتُ رَجُلًا عَاقِلًا ("I saw an intelligent man")	*Nasb*	Indefinite
رَأَيْتُ رَجُلًا عَاقِلًا أَبُوْهُ ("I saw a man whose father is honorable")		

In addition to status and definiteness, “true” descriptions also match what they are describing in gender (masculine/feminine) and number (singular/dual/plural). Some examples of matching in gender and number are below. They are all describing something that is in *nasb* (shown using a ي for duals and a *fathah* for others) and is a definite noun (shown using ال at the beginning).

As for "causal" descriptions, they are always singular, and the gender will agree with what comes after it (i.e. the *sabab).* Only the last of these examples has a female *sabab*(أُمّ - mother). Notice how the pronoun at the end (هُما ["both of them"]- هُمْ ["all of them"] - هُنّ ["all of them (f.)"]) goes back to the children or girls.

True/Causal	Example	Gender	Number
True (حَقِيْقِيّ)	رَأَيْتُ مُحَمّدًا الْعاقِلَ ("I saw Muhammad, the intelligent")	Masculine	Singular
	رَأَيْتُ فَاطِمَةَ الْعَاقِلَةَ ("I saw Fatimah, the intelligent")	Feminine (using ة at the end)	Singular
	رَأَيْتُ الْمُحَمّدَيْنِ الْعَاقِلَيْنِ ("I saw the two intelligent Muhammads")	Masculine	Dual
	رَأَيْتُ الرِجالَ الْعُقَلاءَ ("I saw the intelligent men")	Masculine	Plural (Using broken plural)
Causal (سَبَبِيّ)	رَأَيْتُ الوَلَدَيْنِ العَاقِلَ أَبُوْهُما ("I saw the two children whose father is intelligent")	Masculine	Singular
	رَأَيْتُ الأَوْلَادَ العَاقِلَ أَبُوْهُمْ ("I saw the children	Masculine	

	whose father is intelligent")		
	رَأَيْتُ الْبَنَاتِ العَاقِلَ أَبُوْهُنّ ("I saw the girls whose father is intelligent")	Masculine	
	رَأَيْتُ الأَوْلَادَ العَاقِلَةَ أُمُّهُمْ ("I saw the children whose mother is intelligent")	Feminine	

To summarize, a نَعْتَ (description) has four "dimensions". The "true" and "causal" descriptions will match in these dimensions with the مَنْعُوت (described word) and *sabab* as follows:

Dimension	True description	Causal description
State (*raf'*/*nasb*/*jarr*)	the described word before it (for all 4)	the described word before it
Definite/Indefinite		
Gender (Masculine/Feminine)		the *sabab* after it
Number (1/2/Plural)		always singular

Advanced tip: You might be wondering why the *sabab* in all these examples is always in *raf'*, no matter what the state the described word and description are. That is a great question, and I want to address that. The most direct answer is that sometimes a noun will have the same grammatical effect as a verb (i.e. a noun after it works as its doer and will be in *raf'*). If you don't remember what I mean, go back to Chapter 33 on The Doer and refresh your memory.

Exactly which kinds of nouns can act like a verb are beyond this discussion, but I'm just going to leave it at saying that nouns built in the style of the doer (commonly rhymes with ل‌فاعِ) are one of them. The words ل‌عاقِ / عاقِلَة and الفاضِل have

this form, so they can work like a verb and *raf'*-ize a doer after it, so that's why we see أَبُوْ (with a و) and أُمَّ in *raf'* after them.

From the Quran

Below, I've highlighted the descriptions that I could find on this page (38:62-83). They are all "true" descriptions, so it should be easy how they match what they are describing in the four dimensions (status, definiteness, gender and number).

- You can tell the description is definite if it has ال at the beginning
- الوَاحِدُ ("The One") and القَهّارُ ("The Prevailing") both describe اللهُ --> *raf' (dhammah)*, definite, masculine, singular
- العَزِيْزُ ("The Almighty") and الْغَفّارُ ("The Oft-forgiving") both describe رَبُّ السَماوَاتِ ("Lord of the heavens") --> again, *raf' (dhammah)*, definite, masculine, singular.
    - If a word is *mudhaaf,* we know its definiteness from the *mudhaaf ilayh* (what it's been added to). More on this comes in the chapter on definite

and indefinite nouns

    - السَماواتِ is definite (with the ال), so we know رَبُّ is also definite, which means that any word we use to describe this رَبّ, also has to be definite.

- عَظِيْمٌ ("great") describes نَبَؤٌا ("news") --> *raf' (dhammah)*, indefinite , masculine, singular
- أَنْتُمْ عَنْهُ مُعْرِضُوْنَ ("You all turn away from it") also describes نَبَؤٌا --> sometimes a whole sentence or a semi-sentence can come as a تنَعْ .
- الأعْلَى ("the highest") describes المَلَإِ ("the assembly") --> *jarr*, definite, masculine, singular
    - Because an ى (*alif maqsurah*) cannot take a vowel, we assume there is a *kasrah* there to put it in *jarr*
- مُبِيْنٌ ("clear") describes نَذِيْرٌ ("warner") --> *raf'*, indefinite, masculine, singular
- الْمَعْلُوْمِ ("the known") describes الْوَقْتِ ("the time") --> *jarr/kasrah*, definite, masculine, singular
- الْمُخْلَصِيْنَ ("the chosen") describes عِبادَكَ ("your slaves") --> *nasb* (using *fathah* for عِبادَ and ي for الْمُخْلَصِيْنَ), definite, masculine, plural
    - عِبادَ is attached to the pronoun كَ ("your"). All pronouns are definite, so any noun that is *mudhaaf* to a pronoun (like this عِبادَ) is also definite. That's why we know to make the description المُخْلَصِيْنَ definite by putting ال at the beginning

Questions

1. What is a تنَعْ ?
2. How many kinds of نَعْت are there?
3. What is the نَعْت حَقِيْقِيّ (true description)?
4. What is the نَعْت سَبَبِيّ (causal description)?
5. What are the things that a true description has to match the described word in?
6. What does a causal description's gender match?

Chapter 39: Definite and Indefinite Nouns

When we talked about the نَعْت (description) previously, we mentioned definite and indefinite nouns a lot because we were trying to show how the نَعْت (description) and the مَنْعُوْت (what you are describing) have to match in being definite or indefinite.

To keep it straight, all nouns are either definite or indefinite. First the definite nouns:

The kinds of definite nouns

وَالْمَعْرِفَةُ خَمْسَةُ أَشْيا ء: اِلاِسْمُ المُضْمَرُ نَحْوُ أَنَا وَأَنْتَ وَالاِسْمُ العَلَمُ نَحْوُ زَيْدٌ وَمَكَّةُ، وَالاسْمُ المُبْهَمُ نَحْوُ هَذا وَهَذِهِ وَهَؤُلاءِ وَالِاسْمُ الَّذِيْ فِيْهِ الأَلِفُ وَاللّامُ نَحْو الرَجُلُ، وَالْغُلامُ، وَما أُضِيْفَ إلى وَاحِدٍ مِنْ هَذِهِ الأَرْبَعَةِ

... and the definite noun is [one of] five things: The pronoun, like أنا ("I") and أَنْتَ ("you"), the proper noun, like زَيْدٌ (Zayd) and مَكَّةُ (Makkah), the vague pronoun, like هذا ("this"), هَذِهِ ("this [f.]") and هَؤُلاءِ ("these"), the noun that has ال in it, like الرَجُلُ ("the man") and الْغُلامُ ("the boy"), and whatever is mudhaaf to one of these four.

The مَعْرِفَة (definite noun) is a word that is used for a specific entity or entities, and there are five kinds of definite nouns (with the explanation to follow):

1. The pronoun
2. The proper name
3. The demonstrative pronoun
4. A noun that has ال added to the beginning of it
5. Whatever has been added to one of these to make an *idhafah*

الاسْم المُضْمَر (The pronoun)

It's a noun that's used to refer to the first, second or third person. We already mentioned when we did the *mubtada'* and *khabar*, so it should be familiar to you by now. It can come for the:

- 1st person
    1. أنا - "I"

2. نَحْنُ - "we"

- 2nd person
  1. أَنْتَ - "you"
  2. أَنْتِ - "you (f.)"
  3. أَنْتُمَا - "you both" [regardless of gender]
  4. أَنْتُمْ - "you all"
  5. أَنْتُنّ - "you all" for females
- 3rd person
  1. هُوَ - "he"
  2. هِيَ - "she"
  3. هُمَا - "they both"
  4. هُمْ - "they all"
  5. هُنّ - "they all" for females

الاسْم العَلَم (The proper noun)

It's a name used to identify a specific entity. You don't need to bring something that refers to the 1st/2nd/3rd person (me/you/him, etc.) to identify who or what you mean.

It can be male like مُحَمّدٌ ("Muhammad") or female like فاطِمَةُ ("Fatimah").

It can also be a specific place like مَكّة (Makkah) or animal like القَصْواءُ (the camel of the Prophet مصلى الله عليه وسل)

A noun that has ال added to the beginning of it

An easy one. It's any noun that has been made definite by adding ال to the beginning. For example:

- رَجُلٌ ("a man") is indefinite because it doesn't refer to any specific man. When you add ال to it you get الرّجُلُ ("the man")
- الْكِتابُ ("the book")
- الْغُلامُ ("the boy")
- الْجَارِيَةُ ("the servant girl")

If you remember, ال is one of the four indicators that a word is a noun, and this is why, because only nouns can be made definite by adding ال to them like this.

الاسْم الْمُبْهَم (The demonstrative pronoun)

They are two kinds of demonstrative pronouns:

1. اسْم الإشارَةِ (pointing pronoun) - indicates a specific entity by pointing at it, whether physically or by meaning. Imagine if you were pointing with your finger and you'll get the idea. There is a special list of these pronouns, including:
    - هذا ("this") - masculine singular
    - هَذِه ("this") - feminine singular
    - هَذانِ ("these two") - In the state of *nasb*, you will see it as هَذَيْنِ (just like how we switch from ا to ي for duals)
    - هَاتَانِ ("these two") - feminine dual. In *nasb*, it's هَاتَيْنِ
    - هَؤُلاءِ ("all of these") – plurals
2. الاسْم المَوْصُوْل (relative pronoun) - indicates a specific entity using a sentence or a semi-sentence that comes after it and is called the صِلة (*silah*). This *silah* will have a pronoun in it that corresponds to the relative pronoun in number and gender. المَوْصُول literally means "connected", which makes sense because you don't know which entity is meant unless it's connected to the sentence after it. There is also a special list of relative pronouns including:
    - الّذِيْ ("he who....")
    - الّتِيْ ("she who...")
    - الّذانِ ("they both who...") - in *nasb* it's الذَيْنِ
    - الّتانِ ("they both who...") - in *nasb* it's الّتَيْنِ
    - الّذِيْنَ ("those who...") - masculine plural
    - الّلائِيْ ("those who...") - feminine plural

Whatever is *mudhaaf* to a definite noun

If a word is added to one of these definite nouns that we've just gone through, then it acquires it definiteness from the word it's added to. The word غُلام is definite in all of these examples:

- غُلامُكَ ("your boy servant") - added to the pronoun كَ ("you")
- غُلامُ مُحَمّدٍ ("the boy servant of Muhammad") - added to a proper name
- غُلامُ هَذا الرَجُلِ ("the boy servant of this man") - added to a pointing pronoun (هذا - "this")
- غُلامُ الذِيْ زَارَنا أَمْسِ ("the boy servant of he who visited us yesterday") - added to a relative pronoun (الّذِي - "he who...")

    - The sentence زارَنا أمْسِ ("He visited us yesterday") has a verb زارَ ("visited") with a built-in doer "he", which matches up with الّذِيْ in number and gender
- غُلامُ الأُسْتاذِ ("the boy servant of the teacher") - added to a noun that was made definite using ال

Tip: In an *idhafah* (possessive phrase), the *mudhaaf* is definite or indefinite depending on whether the the *mudhaaf ilayh* is definite or indefinite

After the names of Allah, the order of these categories of definite nouns tells us the rank of their definiteness (pronouns, followed by proper names, then demonstrative pronouns, then nouns with ال , then what's been added to a definite noun). The further down you go, the less precise you get.

The indefinite noun

كُلُّ ما صَلَحَ : وَالنَكِرَةُ كُلُّ اسْمٍ شَائِعٍ فِيْ جِنْسِهِ لا يَخْتَصُّ بِهِ وَاحِدٌ دُوْنَ آخَرٍ، وَتَقْرِيْبُه نَحْوُ الرَجُلِ وَالْفَرَسِ ۔دُخُوْلُ الألِفِ وَاللّامِ عَلَيْه

... and the indefinite is every ism that is common within its species, that does not specifically apply to one over the other and it's approximate definition is: Everything that is valid for ال to come at the beginning of, like الرَجُلُ ("the man") and الْفَرَسُ ("the horse").

So, the indefinite(ةنَكِرَ) noun is laid down, not to specify any one specific member in a species, but to apply to all members of that class or species. The word رَجَلٌ ("a man") can applied to all adult males from the descendants of Adam عليه مالسلا , and the word امْرَأةٌ ("a woman") can apply to all adult females from his descendants.

The sign of an indefinite noun is that it's okay for ال to come and make it a definite noun. With the addition of ال , the word الرّجُلُ ("the man") is used for a specific man who is known.

From the Quran

Highlighted below are definite nouns from (25:3-11):

وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ
وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا
وَلَا حَيَوٰةً وَلَا نُشُورًا ﴿٣﴾ وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ
إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْ جَآءُو ظُلْمًا
وَزُورًا ﴿٤﴾ وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ
عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾
وَقَالُوا۟ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى
ٱلْأَسْوَاقِ ۙ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾
أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ
ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾ ٱنظُرْ
كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ
سَبِيلًا ﴿٩﴾ تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًا ﴿١٠﴾ بَلْ
كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾

- Pronouns:
  - Attached pronouns ـُه / ـِهِ - ـُهُم / ـِهِمْ - كَ - ها - We will see more of these later
  - Detached pronouns: هِيَ ("she" or "it" for feminine objects)
- Proper names: None on this page, but you will see the names of many people (e.g. the prophets مم عليهم السلا) and places (e.g. مَكّ ةّ/ بَكّ ة) throughout the Quran
- Pointing pronouns: هَذا ("this") and ذَلِكَ ("that")
- Relative pronouns: الّذِيْنَ الّذِيْ –
  - The highlighted مَنْ in the last line is acting as a relative pronoun. It's not in the list I gave because مَا and مَنْ can be multiple things besides a relative pronoun.
- ال was added to make the word definite:
  - الْأَرْضِ السَماواتِ السِرَ - - الْأَوّلِيْنَ –
  - الساعَةِ الأَنْهارُ - الأَمْثالَ - الظالِمُوْنَ - الأَسْواقِ - الطَعامَ - الرَسُوْلِ –
- *Mudhaaf* to a definite noun: أَساطِيْر أَنْفُس – and the هذا in the 8th line
- آخَرَوْنَ ("others") - The only indefinite noun I found that doesn't have *tanwin* on it is آخَرَوْنَ ("others"). It is a description for the word قَوْمٌ ("people") and matches it in state (*raf'*), indefiniteness, gender (masculine) and number (plural)
- The ما in the 8th line is a question word (مم اسْمِ اسْتِفْها) that means “what?” These words can also be treated as definite nouns
- Other indefinite nouns on this page have a *tanwin* on them

Note: A word with a *tanwin* on it is a noun and is <u>usually</u> indefinite. Remember that proper names (like مُحَمّدٌ) can end with *tanwin*.

Questions

1. What is the اسم مُضْمَر (pronoun)?
2. What is the أَسْم عَلَم (proper name)?
3. What is the اسْم الإشارة (pointing pronoun)?
4. What is the اسْم مَوْصُوْل (relative pronoun)?
5. Give an example of each of these 4

Chapter 40: العَطْف (Conjunctions)

We're still talking about the grammatical followers of a word that come after it and follow it in status. We've done the نَعْت (adjective). Now we're going to look at the عَطْف (conjunction), starting with some particles that are used to join between words in a sentence:

حُرُوْف العَطْفِ (The particles of conjunction)

وَحُرُوْفُ العَطْفِ عَشْرَةٌ، وَهِيَ: الْوَاوُ، وَالْفاءُ، وَثُمّ، وَأَوْ، وَأَمْ، وَإمّا، وَبَلْ، وَلا، وَلَكِنْ، وَحَتّى فِيْ بَعْضِ المَواضِعِ

And the particles of conjunctions are 10. They are the letters و *(waw) and* ف *(fa),* ثُم *(thumma),* أَوْ *(aw),* أَمْ *(am),* إمّا *(immaa),* بَلْ *(bal),* لا *(laa),* لَكِنْ *(laakin), and* حَتّى *(hattaa) in some situations*

The word عَطْف (*'atf)* in the normal sense means "to incline to something". If you say عَطَفَ فُلانٌ عَلى فُلانٍ ("Somebody had *'atf* for somebody"), it means that he inclined toward him and had affection for him.

In grammar, they're two kinds of *'atf:*

1. عَطْف البَيانِ (*'atf al-bayaan*) - This is an explanatory follower that either clarifies the meaning (if after a definite noun) or restricts the meaning (if after an indefinite noun). It has to match what it's following in status
    1. جاءَ مُحَمّدٌ أَبُوْكَ ("Muhammad, your father, came") - محمدٌ is a definite noun (it's a proper name) in the state of *raf'* because it's the doer of جاء ("came"). To make it clear exactly who you mean by "Muhammad", you follow up with أبُوكَ ("your father"). Your addition also has to be in *raf'* so you use و (how we show *raf'* for the Five Nouns)
    2. مِنْ ماءٍ صَدِيْدٍ ("from water, festering water") - ماءٍ ("water") is an indefinite noun in *jarr* because of the particle مِنْ before it. To restrict the meaning of this water, the word صَدِيدٌ ("pus") comes after it.
2. عَطْف النَسْقِ (*'atf al-nasq*) - This is a grammatical follower that is connected to what it's following by putting one of the حروف العطف (connective particles) in between, and there are 10 of these particles:
    1. و ("and") - Gives the most general way to join between things. In جاءَ مُحَمّدٌ وَعَلِيٌّ ("Muhammad and Ali came"), the و is used to combine two things with each other. If one comes before the other, و can be used, but

it does not imply ordering. The sentence could mean that Muhammad came first or that Ali came first. You can assume that they both came, but not who came first

- When mentioning two things, and one is more important or concerning, it's appropriate to start with that, as in جاءَ السَيِّدُ وَعَبْدُهُ ("The master and his slave came")

2. فَ ("immediately after") - Used to give ordering and immediate follow up. قَدِمَ الْفُرْسانُ فَالْمُشاةُ would mean "The calvary arrived, then the foot soldiers", with no gap in between
3. ثُمّ ("a while after") - Used to give ordering with a delay in follow up. When talking about when prophets were sent, we could say أَرْسَلَ اللهُ مُوْسَى ثُمّ عِيْسَى ثُمّ مُحَمّدًا عَلَيْهِمُ السّلامُ ("Allah sent Moses, then Jesus, then Muhammad عليهم السلام") using ثُمّ between them because of the interval between their prophethoods
4. أَوْ ("or") - Can be used for several meanings, including:
   - تَخْيِيْر (Giving a choice between options without allowing them together). An example would be تَزَوّجْ هِنْدًا أَوْ أُخْتَها ("Marry Hind or her sister"). One can marry Hind or her sister, but not both
   - إباحَة (Giving feasible options, along with allowing them together). For example, ادْرُسِ الْفِقْهَ أَوِ النَحْوَ ("Study *fiqh* [Islamic law] or grammar"), but there's nothing wrong with taking both together
   - شَكّ (doubt) - If you're not sure which of two people arrived, you'd say قَدِمَ زَيْدٌ أَوْ عَمْرٌو ("Zayd or 'Amr arrived")
   - تَخْيِيْر (causing confusion) - You know the answer to someone's question, but you use "or" to confuse them. If someone asks مَنِ الذِيْ قَدِمَ؟ ("Who is the one who arrived?") and you know the answer but want to confuse him, you'd reply with زَيْدٌ أو عَمْرٌو ("Zaid or 'Amr")
5. أَمْ ("or") - Used to seek a specific answer after using أ for a question
   - Simply using أ makes a yes/no question. If you ask أدَرَسْتَ الْفِقْهَ ("Did you study *fiqh*?"), they would simply give a yes or no.
   - Using أم makes it a multiple-choice question. أدَرَسْتَ الْفِقْهَ أَمِ النّحْوَ ("Did you study *fiqh* or grammar") is not a yes/no question. It's expecting an answer like دَرَسْتُ الفِقْهَ ("I studied *fiqh*") or دَرَسْتُ النَحْوَ ("I studied grammar")
   - It can also work like بَلْ ("rather"), in some situations. I'm not going into that level of detail here because we're focusing on the

grammatical effect these particles have, but here's an example for you:

- In the ayah أَمْ تَأْمُرُهُمْ أَحْلَامُهُم بِهَٰذَا ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ("Or do their minds command them to [say] this, or are they a transgressing people?") [52:32], we could treat the second أم like it's بلْ and translate accordingly: "... rather they are a transgressing people")

6. إِمّا ("either/or") - it's similar to أو ("or")
   - فَشُدُّوا الْوَثَاقَ فَإِمّا مَنًّا بَعْدُ وَإِمّا فِدَاءً ("then secure their bonds, and either [confer] favor afterwards or ransom [them]" – [47:4])
   - تَزَوّجْ إِمّا هِنْدًا وَإِمّا أُخْتَها ("Marry either Hind or her sister")
   - There is a debate about this one. In short, it's probably <u>not</u> one of the actual particles of conjunction, but I'm including it here because the author of الآجُرُوْمِيّة considered it so and for the sake of completeness.
7. بَلْ ("rather/instead") - Used for إضراب (turning away) from what you've said and applying it to something else. Two conditions for بَلْ are (1) only a <u>single</u> word (no sentences or semi-sentences) can come after it and (2) you cannot use it after a question. For example:
   - In ما جاءَ مُحَمّدٌ بَلْ بَكْر, you say ما جاءَ مُحَمّدٌ ("Muhammad didn't come") and then follow up with بَلْ بَكْرٌ ("rather, Bakr [didn't come]")
   - You say قَدِمَ زَيْدٌ ("Zayd arrived"), then follow up with بَلْ عَمْروٌ ("rather, 'Amr [arrived]")
   - In both, you cancel what you said about the first person and apply it to the second one
8. لا ("not") - a conjunctive particle that negates for what's after it whatever you declared for what's before it.
   - In جاءَ بَكْرٌ لا خالِدٌ ("Bakr came, not Khalid"), you say جاءَ بَكْرٌ ("Bakr came") and then you negate that Khalid came simply by adding لا خالِدٌ
9. لكِنْ ("but") - pronounced "laakin". You confirm what's said before it and confirm the <u>opposite</u> for what's after it. It has to come after a negation ("no/not") or a prohibition ("Don't...!"), and only a single word must be after نلك , not a sentence or semi-sentence
   - In لا أُحِبُّ الْكُسالى لكِنْ الْمُجْتَهِدِيْنَ ("I don't love lazy people, but [I do love] hard workers") - You confirm that "I don't love lazy people" by saying لا أُحِبُّ الكُسال ى. Then you confirm the

opposite ("I do love...") for hard workers by adding لكِنْ الْمُجْتَهِدِيْنَ ("but [I do love] hard workers"). الكُسالى is in *nasb* because it's the object of أُحِبّ, so its follower المُجْتَهِدِيْنَ also has to be in *nasb* (with a ي instead of و).

- لكن came after negation ال , and there is only one word after it (المُجْتَهِدِيْن)

10. حَتّى ("up to including/even"), in some places
    - it's used for gradualization (what you said is applied, a little at a time) and giving an endpoint
        - يَمُوْتُ النّاسُ حَتّى الْأَنْبِياءُ ("People will die, even the prophets")
    - If what's after حَتّى is a sentence, we say that حَتّى is for starting purposes (ابْتِدائية) and is not for عطف . It's used to start a sentence and the *mubtada'* will come after it and be in *raf'*
        - جاءَ أَصْحَابُنا حَتّى خَالِدٌ حاضِرٌ ("Our companions came, even Khalid is present")
    - حَتّى is one of the particles of *jarr*, so sometimes it will put the word after it in *jarr* as in حَتّى مَطْلَعِ الْفَجْرِ ("Until the emergence of dawn")
    - So, in some contexts حتى comes for *'atf* (and the word after حتى will be a grammatical follower of what's before it), in others it will come to put the word after it in *jarr* and yet others إبْتِداء (particle of inception, and the word after it is in *raf'* as the beginning of a sentence). That's why we say "some situations" when we mention حَتّى .
    - This example illustrates the three types of حتى (*hattaa*): أكلتُ السّمكَةَ حَتّى رَأسِهَا ("I ate the fish up to or up to including its head")
        - If we read رأسِها with *kasrah* on the س , then حتى is a particle of *jarr*, and it would mean the fish was eaten up to, but <u>not</u> including the head. The meaning would be "I ate the fish, up to the head"
        - If we read رأسَها with fathah, حَتّى is a conjunctive particle and because السَمكَةَ is in *nasb* as the object of eating, رأسَ will also have *nasb*, with a *fathah* on it, and the meaning is that the fish was eaten, <u>including</u> the head. The meaning would be: "I ate the fish, even the head"

- If we read رَأسُها with a *dhammah* and with *raf'* it is حَرْف إبْتِداء (particle of inception), it would be the start of a separate sentence. رَأسُه is the *mubtada'* of the new sentence and its omitted *khabar* is assumed as: مأكولٌ ("eaten", i.e. even the fish's head was eaten). The meaning of it all would be two sentences: أكلتُ السّمكَة. حَتّى رَأسُهَا مَأكُوْلٌ ("I ate the fish. Even the head [was eaten]")

The rule for conjunctions

فَإِنْ عَطَفْتَ بِها عَلَى مَرْفُوْعٍ رَفَعْتَ، أَوْ عَلَى مَنْصُوْبٍ نَصَبْتَ، أَوْ عَلَى مَخْفُوْضٍ خَفَضْتَ، أَوْ عَلَى مَجْزُوْمٍ جَزَمْتَ، تَقُوْلُ: "قامَ زَيْدٌ وَعَمْروٌ، وَرَأَيْتَ زَيْداً وَعَمْراً، وَمَرَرْتُ بِزَيْدٍ وَعَمْروٍ، وَزَيْدٌ لَمْ يَقُمْ وَلَمْ يَقْعُد"

If you use them for joining to a raf'-ized word, then you raf'-ize, or a nasb-ized word, then you nasb-ize, or a khafdh-ized word, then you khafdh-ize, or a jazm-ized word, then you jazm-ize. You say قامَ زَيْدٌ وَعَمْروٌ ("Zayd and 'Amr stood"), رَأَيْتَ زَيْداً وَعَمْراً ("I saw Zaid and 'Amr"), مَرَرْتُ بِزَيْدٍ وَعَمْروٍ ("I passed by Zaid and 'Amr") and زَيْدٌ لَمْ يَقُمْ وَلَمْ يَقْعُدْ ("Zaid did not stand and did not sit")

These 10 particles make what's after them in the same state as what's before them. You can tell from the examples above how that works, along with a few more below:

- قابَلَنِيْ مُحَمّدٌ وَخالِدٌ ("Muhammad and Khalid met me") - مُحَمّدٌ is the doer of قابلَ ("met") and خالِدٌ is joined to it with و . Both are in *raf'* with a *dhammah* to show it
- قابلْتُ مُحَمّدًا وَخالِدًا ("I met Muhammad and Khalid") - مُحَمّدًا is the object of قابلْتُ ("I met") and خالِدًا is joined to it with و . Both are in *nasb* with a *fathah* to show it
- مَرَرْتُ بِمُحَمّدٍ وَخالِدٍ ("I passed by Muhammad and Khalid") - مُحَمّدٍ is *jarr*-ized by the particle ب, and خالِدٍ is joined to it with و . Both are in *jarr* with a *kasrah* to show it
- لَمْ يَحْضُرْ خالِدٌ أوْ يُرْسِلْ رَسُولًا ("Khalid did not attend or send a messenger") - يَحْضُرْ is in *jazm* because of لَمْ and يُرْسِلْ is joined to with with وأ . Both are in *jazm* with a *sukoon* to show for it

Tip: From these you can see that nouns are joined to nouns and verbs are joined to verbs.

From the Quran

Highlighted below are حروف العطف (conjunctive particles) from 5:91-95.

إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ
فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ
ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟
ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا عَلَىٰ رَسُولِنَا
ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٩٢﴾ لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟ ۗ وَٱللَّهُ يُحِبُّ
ٱلْمُحْسِنِينَ ﴿٩٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ
مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُۥ
بِٱلْغَيْبِ ۚ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿٩٤﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْتُلُوا۟ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ ۗ وَمَن قَتَلَهُۥ
مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا
عَدْلٍ مِّنكُمْ هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ
أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِۦ ۗ عَفَا ٱللَّهُ عَمَّا
سَلَفَ ۖ وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُ ۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٩٥﴾
١٢٣

- The most common connector is وَ
- Notice how what's being connected and what it's connected always have the same state
- The verb يَصُدَّ in يَصُدَّكُمْ is connected to يُوْقِعَ, which is in *nasb* because of أَنْ (verbs connect to verbs and nouns connect to nouns)
- Words underlined in red look like conjunctive particles but are serving a different purpose (i.e. not being used to connect words that have the same status).

- ف and و can sometimes be use for اسْتِئناف (beginning a sentence), as in فَهَلْ أَنْتُمْ مُنْتَهُوْن ("[So] will you not desist"?) and وَمَنْ عاد ("[but] whoever returns...")
- ف can be used to as a reply to a condition ("then"), as in فَلَهُ ("then for him") and فَيَنْتَقِمُ اللهُ مِنْهُ ("[then] Allah will take retribution from him")
- و can be used to describe a condition ("while"), as in وَأَنْتُمْ حُرُمٌ ("[while] you are in the state of consecration for pilgrimage")

Exercises

See if you can break down these sentences (what each word is, its status if it has one and its ending)

1. ما رَأَيْتُ مُحَمّدًا لَكِنْ وَكِيْلَهُ ("I did not see Muhammad, rather his agent")
2. زارَنا أَخُوْكَ وَصَدِيْقُهُ ("Your brother and his friend visited us")
3. أَخِيْ يَأكُلُ وَيَشْرَبُ كَثِيرًا ("My brother eats and drinks a lot")

Questions

1. What is فعَطْف ?
2. How many kinds of عَطْف are there?
3. What is an عَطْف بَيان?
4. What is an عَطْف النَسْق?
5. What's the meaning of:
    a. و ?
    b. أم؟
    c. إمّا
6. What're the conditions for connecting using:
    a. بَل؟
    b. لكِن؟
7. What is the same about two words that are joined together using one of these particles?

Chapter 41: التَّوْكِيْد (The emphasis)

We're continuing our study of grammatical followers, and now we're looking at التَوْكِيْد (the emphasis).

From the *Ajurroomiyyah*:

التَوْكِيْدُ: تابِعٌ لِلْمُؤَكَّدِ فِيْ رَفْعِهِ وَنَصْبِهِ وَخَفْضِهِ وَتَعْرِيْفِهِ ...

The emphasis is a word that follows the emphasized word in its raf', nasb, khafdh (jarr) and its definiteness...

تَوْكِيْد (also pronounced تَأْكِيْد with a أ instead of و) means to strengthen something and in grammar there are two kinds of emphasis:

1. التَوْكِيْد اللَفْظِيْ (verbal emphasis) - This is accomplished by repeating the word (using either the exact same word or a synonym for it). Emphasis can be done for a noun, verb or particle. For example (with the emphasis in **bold**):
    - جاءَ مُحَمّدٌ مُحَمّدٌ ("**Muhammad** came") - emphasized noun
    - جاءَ جاءَ مُحَمّدٌ or حَضَرَ مُحَمّدٌجاءَ ("Muhammad **came**") - emphasized verb. جاءَ and حَضَرَ both mean something came
    - نَعَمْ نَعَمْ جاءَ مُحَمّدٌ or جَيْرِ جاءَ مُحَمّدٌنَعَمْ ("**Yes**, Muhammad came") - emphasized particle. نَعَمْ and جَيْرِ are both particles that mean "Yes"
2. التَوْكِيْد الْمَعْنَوِيْ (emphasis by meaning) - A follower that removes the possibility that one is speaking forgetfully or intending something with a wider meaning than what he's saying
    - جاءَ الأمِيْرُ ("The prince came") could give the listener the impression that you spoke forgetfully or that you really meant that the prince's <u>messenger</u> came instead
    - جاءَ الْأمِيْرُ نَفْسُهُ ("The prince, **himself**, came) has نَفْسُهُ ("himself") added to emphasize الأمِيْرُ ("the prince"). This removes any other possibility and establishes with the listener that the prince himself came

The rule for an emphasis is that it matches the word it follows in status (*raf'*, *nasb*, *jarr*, etc.) and <u>definiteness</u>.

- حَضَرَ خالِدٌ نَفْسُهُ ("Khalid **himself** arrived") - خالدٌ is in *raf'* because it's the doer, so its emphasis نَفْسُ has to have *dhammah* for *raf'*
- حَفِظْتُ الْقُرْآنَ كُلَهُ ("I memorized the Quran, **all of it**") - القُرْآنَ is in *nasb* because it's the object of a verb. Its emphasis كُلّ must have *fathah* so it can

also be in *nasb*

- تَدَبّرْتُ فِيْ الْكِتابِ كُلِّه ("I pondered the book, **all of it**) - الكِتابِ is in *jarr* because of the word فِيْ before it. Its emphasis كُلِّ has *kasrah* so that it can also be in *jarr*
- In all these examples, both the noun we're emphasizing (خالد is a proper name, and الكتاب and القرآن are made definite using ال) and the emphasis will be definite. The emphasis is definite because it is *mudhaaf* to a definite noun (the pronoun ه is a definite noun)

أَلْفاظ التَّوْكِيْدِ الْمَعْنَوِيّ (Words used to emphasize by meaning)

وَيَكُوْنُ بِألفاظٍ مَعْلُوْمَةٍ، وَهِيَ: النَفْسُ، وَالعَيْنُ، وَكُلٌّ، وَأَجْمَعُ، وَتَوابِعُ أَجْمَع، وَهِيَ: أَكْتَعُ، وَأَبْتَعُ، وَأَبْصَعُ، تَقُوْل قامَ زَيْدٌ نَفْسُهُ، وَرَأَيْتُ القَوْمَ كُلَّهُمْ، وَمَرَرْتُ بِالْقَوْمِ أَجْمَعِيْنَ

And it (the emphasis) is by using known utterances, and they are نَفْس ("self"), عَيْن ("self"), كُلّ ("all"/"every") and أَجْمَع ("all"/"every"), and the followers of أَجْمَع, which are أَبْصَعُ / أَبْتَع / أَكْتَع (same meaning as أَجْمَع).

You say قامَ زَيْدٌ نَفْسُهُ ("Zayd, himself, stood"), رَأَيْتُ الْقَوْمَ كُلَ هُمْ ("I saw the people, all of them") and مَرَرْتُ بِالْقَوْمِ أَجْمَعِيْنَ ("I passed by the people, all of them").

By following the speech of the Arabs, the grammarians were able to identify specific words used to emphasize by meaning:

1. النَفْس and العَيْن - They both mean "self" and have to be *mudhaaf* to a pronoun that correlates to the noun you are emphasizing in gender and number.
    - If you're emphasizing a singular noun, the emphasis and the pronoun attached to it will both be singular
        - جاءَ عَلِيٌّ نَفْسُهُ ("Ali **himself** came") - نَفْسُ is *mudhaaf* to هُ ("his"), which corresponds to Ali in masculinity and singularity
        - حَضَرَ أَبُوْ بَكْرٍ عَيْنُهُ ("Abu Bakr **himself** arrived") - عَيْنُ is *mudhaaf* to هُ ("his"), which corresponds to Abu Bakr in masculinity and singularity
    - If you're emphasizing a plural noun, the emphasis and its attached pronoun will both be plural
        - جاءَ الرِّجالُ أَنْفُسُهُمْ ("The men **themselves** came") - أَنْفُس is the plural form of نَفْس and is *mudhaaf* to هُمْ ("them"), which

corresponds to the men in masculinity and plurality

- حَضَرَ الكُتّابُ أعْيُنُهُمْ ("The scribes **themselves** came") - أَعْيُن is the plural of عَيْن and is *mudhaaf* to هُمْ ("them"), which corresponds to the scribes in masculinity and plurality

- If you're emphasizing a dual, it is <u>more eloquent</u> to use the plural form of the emphasis with a dual pronoun
  - حَضَرَ الرّجُلانِ أَنْفُسُهُما ("The two men **themselves** came") - أنْفُس is the plural form of نَفْس and is *mudhaaf* to هُما (" both of them"), which corresponds to the two men in masculinity and duality
  - جاءَ الْكَاتِبانِ أَعْيُنُهُما ("The two scribes **themselves** came") - أَعْيُن is the plural of عَيْن and is *mudhaaf* to هُمَا ("both of them"), which corresponds to the scribes in masculinity and duality

2. كُلٌّ and similarly جَمِيْعٌ - both mean "all" or "whole". They also have to be attached to a pronoun that matches the emphasized noun in gender and number
   - جاءَ الْجَيْشُ كُلُّهُ ("The army came, **all of it**") - هُ ("he/it") matches the masculine, singular army
   - حَضَرَ الرِّجالُ جَمِيْعُهُمْ ("The men arrived, **all of them**") - هُمْ matches the masculine, plural men
3. أَجْمَعُ ("all/every") - It's usually only used as an emphasis after كُلّ has already been used (as in فَسَجَدَ الْمَلئِكَةُ كُلُّهُمْ أَجْمَعُوْنَ [Quran 15:30]), but it's valid for it to come by itself without كُلّ.
   - If more emphasis is needed, then one of its followers (أَبْتَعُ - أَكْتَعُ - أَبْصَعُ) will come after it. These three can only come after أَجْمَع, like in جاءَ الْقَوْمُ أَجْمَعُوْنَ أَكْتَعُوْنَ

Questions

1. What is تَوْكِيْد (or دتَأْكِيْ)?
2. What are special words used to emphasize by meaning?
3. What are the conditions for using نَفْس and عَيْن for emphasis?
4. What are the conditions for using كُلّ and جَمِيْع for emphasis?
5. Can أَجْمَعُوْنَ be used without كُلّ coming before it?
6. Find the emphasis and the word it's emphasizing in these examples. See if you can find the state and the reason why?
   a. الطُّلّابُ جَمِيْعُهُمْ فائِزُوْنَ (The students, all of them, are successful)
   b. رَأَيْتُ عَلِيًّا نَفْسَهُ (I saw Ali, himself)

c. زُرْتُ الشَيْخَيْنِ أنْفُسَهُما (I visited the two shaykhs, themselves)

Chapter 42: الْبَدَل (The substitute)

Now we'll wrap up the last of the grammatical followers, the بَدَل (substitute).

الْبَدَلُ وَحُكْمُهُ (The substitute and its rule)

إذا أُبْدِلَ اسْمٌ مِنَ اسْمٍ أَوْ فِعْلٌ مِنْ فِعْلٍ تَبِعَهُ فِيْ جَمِيْعِ إِعْرَابِهِ

When a noun is a substituted for a noun, or a verb for a verb, then it follows it in all of its grammatical states.

The word بَدَل is used for when you exchange something for something else. In Arabic grammar, it's a follower of a word that is what you really intended to apply your meaning to. The rule is that the substitute has the same status as the word it's substituting for.

In the examples below, we use خَالكَ ("your maternal uncle") as a substitute for دمُحَمّ , and change its state (the vowel on the ل) depending on the state of دّمُحَم :

- حَضَرَ مُحَمّدٌ خَالُكَ ("Muhammad, your uncle, was present") - In the state of *raf'*
- مُحَمّدًا خَالَكَ ُقابَلْت ("I met Muhammad, your uncle") - In the state of *nasb*
- مُحَمّدٍ خَالِكَ ُأَعْجَبَتْنِيْ أَخْلاق ("The manners of Muhammad, your uncle, amazed me" - In the state of *jarr*
- مَنْ يَشْكُرْ رَبّهُ يَسْجُدْ لَهُ يَفُزْ ("Whoever thanks his Lord... prostrates to Him will win"). يَسْجُدْ follows يَشْكُرْ in the state of *jazm*

أَنْوَاعُ الْبَدَلِ (Kinds of substitution)

بَدَلُ الشّيْءِ مِنَ الشّيْءِ، وَبَدَلُ الْبَعْضِ مِنَ الْكُلِّ، وَبَدَلُ ٍوَهُوَ عَلَى أَرْبَعَةِ أَقْسام الاشْتِمَالِ، وَبَدَلُ الْغَلَطِ، نَحْوُ قَوْلِك: ُقَامَ زَيْدٌ أَخُوْكَ، وَأَكَلْتُ الرَغِيْفَ ثُلُثَهُ، وَنَفَعَنِيْ زَيْدٌ عِلْمُهُ، وَرَأَيْتُ زَيْدًا الفَرَس رَأَيْتُ الْفَرَسَ فَغَلِطْتَ فَأَبْدَلْتَ زَيْدًا مِنْهُ : أَرَدْتَ أَنْ تَقُوْل

And it [substitution] is four types, substituting one thing for another thing, substituting a part for the whole, the substitute of the content and the substitute of the mistake. It is like your saying: قَامَ زَيْدٌ أَخُوْكَ ("Zayd, your brother, stood"), أَكَلْتُ الرَغِيْفَ ثُلُثَهُ (“I ate the loaf, a third of it”), نَفَعَنِيْ زَيْدٌ عِلْمُهُ (“Zaid, his knowledge benefited me”), and رَأَيْتُ زَيْدًا الفَرَسَ ("I saw Zayd, the horse"). You originally wanted to say الفَرَسَ ("the horse") but made a mistake and substituted زَيْدٌ instead.

There are four kinds of بَدَل (substitution):

1. بَدَل الْكُلِّ مِنَ الكُلِّ (complete substitution), also known as بَدَل الشيْءِ مِنَ الشّيْءِ - The substitute is exactly the same entity as the مُبْدَل مِنْه (what was substituted for). In "مُحَمّدٌ عَمُّكَ زارَنِيْ" ("Muhammad - your paternal uncle - visited me), عَمُّكَ ("your uncle") and Muhammad are the same person
2. بَدَلُ الْبَعْضِ مِنَ الْكُلِّ (substituting a part for the whole) - The substitute is a part of what you're substituting for (doesn't matter how big a part your substitute is of the substituted word). You need to attach a pronoun to it that will go back to the substituted word (هُ in these examples).
    - حَفِظْتُ الْقُرْآنَ ثُلُثَهُ ("I memorized the Quran, a third of it")
    - حَفِظْتُ الْقُرْآنَ نِصْفَهُ ("I memorized the Quran, half of it")
    - حَفِظْتُ الْقُرْآنَ ثُلُثَيْهِ ("I memorized the Quran, 2/3 of it"). ثُلُثٌ is how you say "one third", so you say "two thirds by add ان to get ثُلُثان. The ن will drop when you make it *mudhaaf* to another noun, and the ا changes to ي when it's in *nasb*, so you end up with ثُلُثَيْ
3. بَدَلُ الاشْتِمَالِ (substituting content for the container) - The substitute is something contained by the substituted-for word. It's used when there is a relationship between them other than being the same entity or one being part of the other. This also needs a pronoun that goes back to the substituted-for word
    - أَعْجَبَتْنِي الْجارِيَةُ حَدِيْثُها ("The servant girl, her talk, amazed me"). حَدِيْثُ ("talk") is not the girl herself, and isn't a part of her either. It's attached to the pronoun ها ("her") that goes back to her.
    - نَفَعَنِي الأُسْتَاذُ حُسْنُ أَخْلاقِهِ ("The teacher, the beauty of his manners, benefited me").
4. بَدَل الغَلَط (Substitution for a mistake) - There are 3 kinds of mistakes you can fix using a substitution
    - بَدَل البداءِ (Substitution of the "appearance") - You say something, but then something else appears better for you to use, so you turn toward that instead
        - In هَذِهِ الْجارِيَةُ بَدْرٌ شَمْسٌ ("This servant girl is a full moon... a sun"), you said هَذِهِ الْجارِيَةُ بَدْرٌ... ("This servant girl is a full moon...") and then it occurred to you that it'd be better to compare her to the sun instead, so you added شَمسٌ ("a sun")
    - بَدَل الْنِسْيان (Substitution of "obliviousness") - You say something based on speculation, but then you learn that it's wrong so you turn away from it.
        - In رَأَيْتُ إِنْسانًا فَرَسًا ("I saw a human... a horse"), if you see a far-off shape and think it's a human, you'd say رَأَيْتُ إِنْسانًا ("I saw a

human..."). If it comes closer and you realize it's actually a horse, you'd fix your mistake by adding فَرَسًا ("a horse")

- بَدَل الغَلَطِ (Substitution of the "mistake") - You mean to say something, but you have a slip of the tongue so you adjust it back to what you meant to say. رَأيْتُ مُحَمّدًا الْفَرَسَ ("I saw Muhammad, the horse")

From the Quran

Instead of showing a whole page as I normally do, I'm going to give isolated examples, with the مُبْدَل مِنْه (substituted-for word) underlined and the بَدَل (substitute) in red. Notice how they always match in state.

- اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ("Guide us to the straight path - the path of those upon whom You have bestowed favor" [1:6-7])
- رَبِّ موسى وَهَارُونَ آمَنّا برَبِّ الْعَالَمِينَ - ("We believe in the Lord of the worlds, the Lord of Moses and Aaron" [7:121-122])
- يَسْأَلُونَكَ عَنِ الشَهْرِ الْحَرَامِ قِتَالٍ فِيهِ ("They ask you about the sacred month - about fighting in it" [2:217])
    - This is بدل الاشْتِمال (substitution of content). Also notice that the substitute and the substituted word do not have to match in being definite or indefinite

Questions

1. What is the لبَدَ ?
2. In what does the substitute follow the word it's substituting for?
3. How many kinds of substitution are there?
4. What are the conditions for substituting the part or the content?
5. What is a complete substitution?
6. What is substituting the part?
7. What is substituting the content?
8. What is the substitute of the mistake?
9. How many kinds of substitutions are there for the mistake?
10. Where is the substitution and what kind of substitution is in these examples?
    a. رَسُوْلُ اللهِ مُحَمّدٌ خاتَمُ النّبِيِّيْنَ ("The messenger of Allah, Muhammad مىلى الله عليه وسلص , is the seal of the prophets")
    b. عَجَزَ الْعَرَبُ عَنِ الإتْيانِ بِالْقُرْآنِ عَشرِ آياتٍ مِنْهُ ("The Arabs were incapable of bringing [the like] of Quran, 10 verses from it")
    c. أَعْجَبَتْنِيْ السّماءُ نُجُوْمُها ("The sky, its stars, amazed me")

Chapter 43: 15 types of nouns in نَصْب

الحمد لله , after completing the 7 types of noun in raf', we're in the final stretches of our discussions on the *Ajurroomiyyah.* After a few more lessons about the nouns in نَصْب (*nasb*) and جَرّ (*jarr*), we'd have a pretty solid understanding of the entirety of Arabic grammar as discussed in the text, إن شاء الله .

مَنْصُوْبات الأسْماء (The nouns in *nasb*)

المَفْعُوْلُ بِهِ، وَالمَصْدَرُ، وَظَرْفُ الزّمانِ، وَظَرْفُ المَكانِ، وَالحالُ، وَالتّمْيِيْزُ، وَالمُسْتَثْنى، وَاسْمُ لا، وَالمُنادى، وَالمَفْعُوْلُ مِنْ أجْلِهِ، وَالمَفْعُوْلُ مَعَهُ، وَخَبَرُ كانَ وَأخَواتِها، وَاسْمُ إنّ وَأخَواتِها وَالتّابِعُ لِلْمَنْصُوْبِ، وَهُوَ أرْبَعَةُ أشْيا : النّعْتُ، وَالْعَطْفُ، وَالتّوْكِيْدُ، وَالْبَدَلُ :المَنْصُوْباتُ خَمْسَةَ عَشَرَ، وَهِيَ

The nouns in nasb are fifteen, and they are: the مَفْعول بِهِ (direct object), the مَصْدَر (infinitive), the ظَرْف مانالز (frame of time), the ظَرْف المَكان (frame of place), the حال (state/condition), the تَمْييز (specification), the مُسْتَثْنى (exception), the noun negated by " ال ", the مُنادى (vocative/thing or person called), the مَفْعول مِن أجْلِه (object of reason), the مَفْعول مَعَه (object that the action is done along with), the khabar of " كان " and its sisters and the ism of " إن " and its sisters, and the تابِع (grammatical follower) of something that is in nasb, and it is four things: the نَعْت , (adjective) the عَطْف (conjunction), the تَوْكيد (emphasis) and the بَدَل (substitute).

There are 15 reasons why a noun will be in *nasb*. Between *raf'*, *nasb* and *jarr*, *nasb* is the most exciting part. Why? Because the default state of a noun is in *raf'*, and there are only three reasons why a noun will be in *jarr* (we'll cover that in the lessons on when a noun will be in *jarr* إن شاء الله), so it's relatively easy to get those right. I think the area of *nasb* is the <u>real</u> proving ground for your knowledge of grammar, because it shows that you accurately know when and why things will deviate from the normal state of *raf'*. If you learn these and apply them correctly, you're on the path to greatness!

Below are the 15 situations when a noun will be in *nasb*. Each will have its own discussion, but first a quick example for each (notice how the words in red all have *fathah* on them):

1. the مَفْعُوْل بِهِ (direct object) - إنّا أرْسَلْنا نُوْحًا ("Indeed we sent Noah")
2. the مَصْدَر (infinitive), when it is serving as a مَفْعُوْل مُطْلَق (absolute object) - جَذِلَ مُحَمّدٌ جَذَلًا ("Muhammad rejoiced a rejoicing")
3. the ظَرْف الزَمان (frame of time) - حَضَرَ أبِيْ يَوْمَ الْخَمِيْسِ ("My father arrived on [the day of] Thursday")
4. the ظَرْف الْمَكان (frame of place) - جَلَسْتُ أمَامَ الأُسْتاذِ ("I sat in front of the teacher")
5. the حال (state/condition) - فَتَبَسّمَ ضاحِكًا ("So he smiled, laughingly")
6. the تَمْييز (specification) - تَصَبّبَ زَيْدٌ عَرَقًا ("Zaid poured out in sweat")
7. the مُسْتَثْنى (exception) - حَضَرَ القَوْمُ إلا مُحمّدًا ("The people arrived, except Muhammad")
8. the noun negated by " ال " - as in لا طالِبَ عِلْمٍ مَذْمُوْمٌ ("There is no student of knowledge who is disparaged")
9. the مُنَادَى (vocative/thing or person called) - يا رَسُوْلَ اللهِ ("O Messenger of Allah")
10. the مَفْعول مِن أجْلِه (object of reason) - عَنّفَ الْأُسْتاذُ التِّلْمِيْذَ تَأدِيْبًا ("The teacher rebuked the student out of discipline")
11. the مَفْعول مَعَه (object the action is done along with) - ذاكَرْتُ وَالْمِصْباحَ ("I studied, along with the lamp")
12. the *khabar* of كان and its sisters - كانَ إبْراهِيْمُ صَدِيْقًا لِعَلِيٍّ ("Ibrahim was a friend of Ali")
13. the *ism* of إنّ and its sisters - لَيْتَ مُحَمّدًا يَزُوْرُنا ("If only Muhammad would visit us")
14. the objects of ظَنَنْتُ and its sisters - ظَنَنْتُ مُحَمّدًا صَدِيْقًا ("I thought Muhammad to be a friend")
15. the grammatical follower (which has 4 sub-divisions) of something that is in nasb
16. النّعْت (The adjective) - صاحَبْتُ مُحَمّدًا الفاضِلَ ("I accompanied Muhammad, the honorable")
17. العَطْف (The conjunction) - ضَرَبَ خالِدٌ عَمْرًا وَبَكْرًا ("Khalid hit 'Amr and Bakr")
18. التّوْكِيْد (The emphasis) - حَفِظْتُ الْقُرْآنَ كُلَّهُ ("I memorized the Quran, all of it")
19. الْبَدَل (The substitute) - قُمِ اللَيْلَ إلا قَلِيْلًا نِصْفَهُ أوِ انْقُصْ مِنْهُ قَلِيْلً ("Stand the night, except a little. Half of it, or decrease it a little" [73:2-3])

Note: Another way to arrive at a count of 15 is by first combining #3 and #4 into one, combining #12 and #13 into one and dropping #14 (since some manuscripts of

the *Ajurroomiyyah* didn't mention it). This would shrink the first 14 to 11. Then the four types of grammatical followers would be counted separately to make it 15.

I prefer to go as I have listed above, because it seems more consistent with the way the *raf'*-ized nouns (كان and إن are treated separately) and *jarr*-ized nouns (the grammatical follower of something in *jarr* is considered one of the three *jarr*-ized nouns) are counted in the text. والله أعلم

From the Quran

From 89:23 – 90:18:

وَجِاْیٓءَ یَوْمَىِٕذٍۭ بِجَهَنَّمَ ۚ یَوْمَىِٕذٍ یَّتَذَكَّرُ الْاِنْسَانُ وَاَنّٰى
لَهُ الذِّكْرٰى ﴿۲۳﴾ یَقُوْلُ یٰلَیْتَنِیْ قَدَّمْتُ لِحَیَاتِیْ ﴿۲۴﴾ فَیَوْمَىِٕذٍ
لَّا یُعَذِّبُ عَذَابَهٗۤ اَحَدٌ ﴿۲۵﴾ وَّلَا یُوْثِقُ وَثَاقَهٗۤ اَحَدٌ ﴿۲۶﴾ یٰۤاَیَّتُهَا
النَّفْسُ الْمُطْمَىِٕنَّةُ ﴿۲۷﴾ ارْجِعِیْۤ اِلٰى رَبِّكِ رَاضِیَةً مَّرْضِیَّةً ﴿۲۸﴾
فَادْخُلِیْ فِیْ عِبٰدِیْ ﴿۲۹﴾ وَادْخُلِیْ جَنَّتِیْ ﴿۳۰﴾

سُوْرَةُ الْبَلَدِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

لَاۤ اُقْسِمُ بِهٰذَا الْبَلَدِ ﴿۱﴾ وَاَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ ﴿۲﴾ وَوَالِدٍ وَّمَا وَلَدَ
﴿۳﴾ لَقَدْ خَلَقْنَا الْاِنْسَانَ فِیْ كَبَدٍ ﴿۴﴾ اَیَحْسَبُ اَنْ لَّنْ یَّقْدِرَ عَلَیْهِ
اَحَدٌ ﴿۵﴾ یَّقُوْلُ اَهْلَكْتُ مَالًا لُّبَدًا ﴿۶﴾ اَیَحْسَبُ اَنْ لَّمْ یَرَهٗۤ اَحَدٌ
﴿۷﴾ اَلَمْ نَجْعَلْ لَّهٗ عَیْنَیْنِ ﴿۸﴾ وَلِسَانًا وَّشَفَتَیْنِ ﴿۹﴾ وَهَدَیْنٰهُ
النَّجْدَیْنِ ﴿۱۰﴾ فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿۱۱﴾ وَمَاۤ اَدْرٰىكَ مَا الْعَقَبَةُ ﴿۱۲﴾
فَكُّ رَقَبَةٍ ﴿۱۳﴾ اَوْ اِطْعٰمٌ فِیْ یَوْمٍ ذِیْ مَسْغَبَةٍ ﴿۱۴﴾ یَّتِیْمًا ذَا مَقْرَبَةٍ
﴿۱۵﴾ اَوْ مِسْكِیْنًا ذَا مَتْرَبَةٍ ﴿۱۶﴾ ثُمَّ كَانَ مِنَ الَّذِیْنَ اٰمَنُوْا وَتَوَاصَوْا
بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿۱۷﴾ اُولٰٓىِٕكَ اَصْحٰبُ الْمَیْمَنَةِ ﴿۱۸﴾

٥٩٤

In this page, I've highlighted some nouns that are in *nasb* due to some of reasons above:

- يَوْمَ is a frame of time
- The ي in لَيْتَنِيْ is in *nasb* because it is the *ism* of لَيْتَ (a member of the إنّ family), with a ن coming as a نُوْن وِقايَةٍ (ن of protection) that sometimes comes with the ي of “me”

- عَذابَ ("punishment") and وَثاقَ ("binding") are direct objects of the verbs يُعَذِّبُ ("he punishes") and يُوْثِقُ ("he binds")
- رَاضِيَةً ("well-pleased") and ةً مَرْضِيَ ("well-pleasing") describe the condition in which the contented soul will return (ارْجِعِيْ) to Allah
- جَنّة is the object of ادْخُلِيْ ("Enter!") but the *fathah* on the ة is implied because the ي of "me" already put a *kasrah* on it
- الإنْسانَ ("the human being") is the direct object of خَلَقْنا ("We created")
- مالًا ("wealth") is the object of أهْلَكْتُ ("I have wasted") and لُبَدًا ("abundant") is a description for امالً , so it must follow in status
- The هُ ("him") in يَرَهُ ("sees him") is a direct object. Attached pronouns are fixed, and more details about them come in the discussion on the مَفْعُول بِهِ (direct object)
- عَيْنَيْنِ is the *nasb* form of عَيْنانِ ("two eyes"), and is the object of نَجْعَلْ ("We made")
- لِسانًا ("tongue") and شَفَتَيْنِ ("two lips") are connected by و to عَيْنَيْنِ
- هُ ("him") and النَجْدَيْنِ ("the two ways") are both direct objects of هَدَيْنا ("We guided")
- العَقَبَةَ ("the steep path") is the direct object of اقْتَحَمَ ("he rushed [along]")
- كَ ("you") is the direct object of أدرَى ("he informed")
- يَتِيْمًا ("orphan") is the direct object of إطْعامٌ ("feeding") - sometimes the infinitive of a verb can act like a verb
- ذا ("possessor of") is an description for ايَتِيْمً , and shows its *nasb* using ا , as we saw before for how the Five Nouns take *nasb*
- مِسْكِيْناً ("the needy person") is connected by أوْ to ايَتِيْمً , so it has to follow in status

Chapter 44: المَفْعُوْل بِه (The direct object)

The first of the 15 types of nouns in *nasb* is the مَفْعُوْل بِهِ (the direct object). This is "who" or "what" the action happens to.

وَهُو: "الإسْمُ، المَنْصُوْبُ، الّذِيْ يَقَعُ عَلَيْهِ الفِعْلُ، نَحْوُ قَوْلِك: ضَرَبْتُ زَيْداً، وَرَكِبْتُ الفَرَسَ

... and it (the direct object) is the that which the action befalls, like your saying ضَرَبْتُ زَيْدًا ("I hit Zayd") and رَكِبْتُ الفَرَسَ ("I rode the horse")

So, the direct object is (1) a noun (2) in *nasb* that (3) the action is linked to, regardless if you affirm or negate its occurrence.

In فَهِمْتُ الدّرْسَ ("I understood the lesson") and لَمْ أفْهَمِ الدّرْسَ ("I did not understand the lesson"), the word الدَرْسَ is the object that is (or is not) understood.

أنْواع الْمَفْعُوْلِ بِهِ (The kinds of the direct object)

وَالْمُضْمَرُ قِسْمان: فَالظّاهِرُ مَا تَقَدّمَ ذِكْرُه. وَمُضْمَر: وَهُوَ قِسْمان: مُتّصِلٌ، وَمُنْفَصِل. فَالْمُتّصِلُ اثْنا عَشَرَ، نَحْوُ قَوْلِك: ضَرَبَنِيْ، وَضَرَبَنَا، وَضَرَبَكَ، وَضَرَبَكِ، وَضَرَبَكُمَا، وَضَرَبَكُمْ، وَضَرَبَكُنّ، وَضَرَبَهُ، وَضَرَبَهَا، وَضَرَبَهُما، وَضَرَبَهُمْ، وَضَرَبَهُن. وَالْمُنْفَصِلُ اثْنا عَشَرَ، نَحْوُ قَوْلِك: إيّايَ، وَإيّانَا، وَإيّاكَ، وَإيّاكِ، وَإيّاكُمَا، وَإيّاكُمْ، وَإيّاكُنّ، وَإيّاهُ، وَإيّاهَا، وَإيّاهُمَا، وَإيّاهُمْ، وَإيّاهُن.

... and it is two sections, apparent and obscured. As for the apparent, its mention has already come, and the obscured is two divisions

There are two kinds of direct objects, the apparent and obscured. We've brought up the idea of apparent vs. obscured before (e.g. when talking about apparent/obscured doers), so it should already be familiar to you.

"Apparent" means that it gives a meaning without needing an indicator of whether it's first, second or third person. In ضَرَبَ مُحَمّدٌ بَكْرًا ("Muhammad hit Bakr"), and قَطَفَ إسْماعِيْلُ زَهْرَةً ("Ismail plucked the flower"), the words بَكْرًا ("Bakr") and

زَهْرَةً ("flower") are objects of hitting or plucking, and they don't need to indicate first, second or third person. It's obvious that I (the first person) am speaking to you (the second person) about Bakr (the third person).

The "obscured" object is a pronoun that indicates which person (first, second or third) is intended and can be either attached (لمُتّصِ) or detached (لمُنْفَصِ). Attached objects cannot be used to start a sentence and do not come after إلا ("except"), while detached objects can.

In the table below, each of the 12 rows represents two different ways of expressing the object of an action using the attached and detached versions of the pronouns. Notice how that with exception of "me", what you add to the end of the verb is the same as what you add to اإيّ .

Also, the attached object يْ ("me") needs a ن before it to protect the meaning of the verb from getting distorted. This ن is called الو قايةنُوْن ("the ن of protection").

1st/2nd/3rd person	Attached object	Detached object
First person	أطاعَنِيْ "He obeyed me"	إيّايَ أطاعَ
	أطاعَنَا "He obeyed us"	إيّانَا أطاعَ
2nd person	أطاعَكَ "He obeyed you"	إيّاكَ أطاعَ
	أطاعَكِ "He obeyed you (fem.)"	إيّاكِ أطاعَ
	أطاعَكُمَا "He obeyed you both (male/female)"	إيّاكُمَا أطاعَ
	أطاعَكُمْ "He obeyed you all"	إيّاكُمْ أطاعَ
	أطاعَكُنّ "He obeyed you (fem.) all"	إيّاكُنّ أطاعَ
Third person	أطاعَهُ "He obeyed him"	إيّاهُ أطاعَ
	أطاعَهَا "He obeyed her"	إيّاهَا أطاعَ
	أطاعَهُمَا	إيّاهُمَا

	"He obeyed them both (male or female)"	أطاعَ
	أطاعَهُمْ "He obeyed them all"	إيّاهُمْ أطاعَ
	أطاعَهُنّ "He obeyed them (fem.) all"	إيّاهُنّ أطاعَ

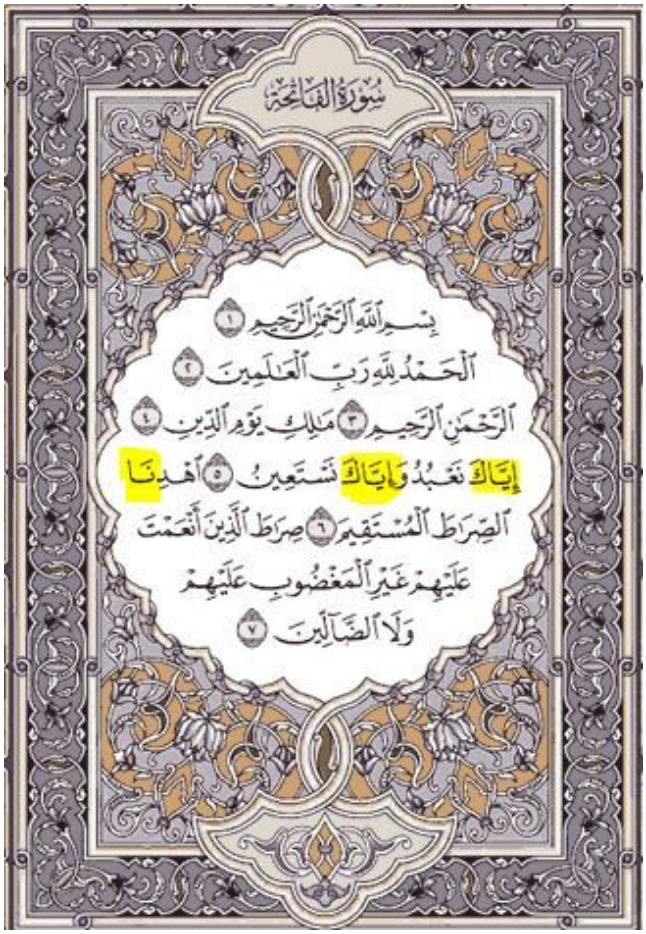
Just like how إيّا can be used to start a sentence, it can also come after إلا ("except") as in ما أطاعَ إلا إيّايَ ("He did not obey anyone except me") and ما أطاعَ إلا إيّانا ("He did not obey anyone except us") and so on.

Questions

1. What is meant by the مَفْعُوْل بِهِ (direct object), and how many kinds are there?
2. What are the apparent object and the obscured object?
3. How many kinds of obscured objects are there?
4. What is the attached obscured object and how many pronouns are there for it?
5. What is the detached obscured object and how many pronouns are there for it?
6. What is used to separate between a verb and the ي used for "me"?

From the Quran

Below is Surah al-Fatihah.



- إيّاك ("you") is a detached pronoun that starts the sentences إِيّاكَ نَعْبُدُ ("You we worship") and إِيّاكَ نَسْتَعِيْنُ ("You we ask for help")
- اِهْدِ ("Guide!") has نا ("us) added to it so the meaning becomes "Guide us!" Just be swapping the pronoun, you can express many meanings. That's why memorizing the tables above is so important for your learning.
- **Remember**: if you see a pronoun attached to a verb, treat it as a direct object of that verb
- If it's possible to use an attached pronoun, it's wrong to use a detached one. If I can say "I hit them" using ضَرَبْتُهُم, with the attached pronoun, it's wrong to say it like إِيّاهُمْ ضَرَبْتُ (with the detached pronoun)

Chapter 45: المَصْدَر (The absolute object)

We're doing the second of the 15 types of nouns in *nasb*, which is the مَصْدَر (infinitive) when it comes as the مَفْعُوْل مُطْلَق (the absolute object) of a verb. Read on for more!

The infinitive

المَصْدَرُ هُو: الاسْمُ، المَنْصُوْبُ، الّذِيْ يَجِيْءُ ثالِثاً فِيْ تَصْرِيْفِ الْفِعْلِ، نَحْو: ضَرَبَ يَضربُ ضَرْباً

The masdar (infinitive) is the noun in nasb that comes third in the conjugation of the verb, like ضَرَبَ ("he hit"), يَضْرِبُ ("he hits"), ضَرْبًا ("hitting")

"Third in the conjugation" means that if someone tells you to conjugate the verb ضَرَبَ ("he hit"), you would first give the past tense as ضَرَبَ ("he hit"), then the present tense as يَضْرِبُ ("he hits"), then the *masdar* as ضَرْبًا ("hitting"). It makes sense to translate the *masdar* as the "infinitive" because it's a noun and isn't tied to a restricted period of time (past, present or future) like verbs are.

This conjugation (past/present/infinitive) is something that should be memorized for any new verb you encounter, but I won't go further into that because that's a morphology issue and this book is focusing on grammar.

When we're discussing the *masdar* as one of the nouns that will be in *nasb*, we actually mean when the *masdar* is working as a مَفْعُوْل مُطْلَق (absolute object). The absolute object is defined as:

ما لَيْسَ خَبَرًا مِمّا دَلّ عَلى تَوْكِيْدِ عامِلِهِ أو نَوْعِهِ أو عَدَدِهِ

("Whatever is not a *khabar* from what indicates emphasis, type or number of its influence").

"Whatever is not a *khabar..."* excludes when a *masdar* is working as *khabar.* We saw earlier that noun will be in *raf'* when it's a *khabar* of a sentence, so we have to exclude that scenario.

In the sentence فَهْمُكَ فَهْمٌ دَقِيْقٌ ("Your understanding is a precise understanding"), the word فَهْمٌ ("understanding") is the infinitive of فَهِمَ ("he understood") and does indicates what kind of understanding, but it's in *raf'* because it's the *khabar* of فَهْمُكَ ("Your understanding").

"... from what indicates emphasis, type or number of its influence" means that there are three scenarios when the *masdar* will work as an an absolute object (and thus be in *nasb*):

1. Emphasis (دتَأكِيْ) that the action occurred - In حَفِظْتُ الدَرْسَ حِفْظًا ("I memorized the lesson a memorization" i.e. "I memorized the lesson definitely"), the word حِفْظًا ("memorization") was added to emphasize that the lesson was memorized
2. Type (عَنَوْ) of the action - In أَحْبَبْتُ أَسْتاذِيْ حُبَ الْوَلَدِ أباهُ ("I loved my teacher the way a child loves his father"), حُبَ الْوَلَدِ أباهُ ("the love of a child for his father") has been added to qualify what kind of love it was
3. Number (دعَدَ) of the action - In ضَرَبْتُ الْكَسُوْلَ ضَرْبَتَيْنِ ("I hit the lazy one twice") and ضَرَبْتُهُ ثَلاثَ ضَرْباتٍ ("I hit him thrice"), you add ضَرْبَتَيْنِ ("two hits") or ثَلاثَ ضَرْباتٍ ("three hits") to indicate how many times the action was done.

Kinds of the absolute object

قَتَلْتُهُ :ُلَفْظِيٌّ وَمَعْنَوِيٌ فَإِنْ وَافَقَ لَفْظُهُ لَفْظَ فِعْلِهِ فَهُوَ لَفْظِيٌّ، نَحْو :ِوَهُوَ قِسْمان جَلَسْتُ قُعُوْداً، وَقُمْتُ وُقُوْفاً، :ُقَتْلاً وَإِنْ وَافَقَ مَعْنَى فِعْلِهِ دُوْنَ لَفْظِهِ فَهُوَ مَعْنَوِيٌّ، نَحْو وَمَا أَشْبَهَ ذَلِكَ

And it (the infinitive) is two kinds, لَفْظِيّ (by way of pronunciation) or مَعْنَوِيّ (by way of meaning).

If it matches its verb in pronunciation, then it is لَفْظِيّ, like قَتَلْتُهُ قَتْلًا ("I killed him a killing" i.e. "I killed him definitely").

If it matches its verb in meaning and not in pronunciation then it is مَعْنَوِيّ, like جَلَسْتُ قُعُوْدًا ("I sat a sitting" i.e. "I sat definitely") and قُمْتُ وُقُوْفًا ("I stood a standing" i.e. "I stood definitely") and whatever resembles that.

There are two kinds of *masdar*s that come as absolute objects in *nasb*:

1. لَفْظِيّ (by way of pronunciation) – Agrees with its associated verb in pronunciation (same letters) and in meaning, as in قَعَدْتُ قُعُوْدًا ("I sat definitely"), ضَرَبْتُهُ ضَرْبًا ("I hit him definitely"), ذَهَبْتُ ذَهابًا("I went definitely") and so on

2. مَعْنَوِيٌ (by way of meaning) - Agrees with its associated verb in meaning, but not in pronunciation. The letters in the *masdar* are not the letters used in the verb, as in: جَلَسْتُ قُعُوْدًا ("I sat definitely"), فَرِحْتُ جَذَلًا ("I rejoiced definitely") and قُمْتُ وُقُوْفًا ("I stood definitely") and so on. In all of these the *masdar* and the verb have a similar meaning, but do not have the same letters.

From the Quran

- Emphasis - إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (Indeed, We have given you, [O Muhammad], a clear conquest) – [48:1]
- Emphasis - وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (and recite the Qur'an with measured recitation) – [73:4]
- Number of times - فَيَمِيلُونَ عَلَيْكُم مَيْلَةً وَاحِدَةً (so they could come down upon you in one [single] attack) – [4:102]
- How the action is done - يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ (O you who have believed, fear Allah as He should be feared and do not die except as Muslims) – [3:102]

Questions

1. What is the مَصْدَر (infinite)?
2. How many purposes can the absolute object be used for?
3. How many kinds of absolute objects are there with respect to matching up with the verb?

Chapter 46: ظَرْفُ الزَمانِ وَظَرْفُ الْمَكانِ (The frame of time and the frame of space)

The third and fourth of the 15 types of nouns in *nasb* are the ظَرْفُ الزَمانِ (frame of time) and ظَرْفُ الْمَكانِ (frame of space). The word ظَرْف means "container" or "envelope" and in grammar it's known as the مَفْعُوْل فِيْهِ (when/where an action was done). There are two kinds of frames, one of time and one of space:

ظَرْفُ الزَمانِ (The frame of time)

ظَرْفُ الزَمانِ هُو اسْمُ الزَمانِ المَنْصُوْبُ بِتَقْدِيْرِ "فِي" ، نَحْوُ الْيَوْمَ، وَاللّيْلَةَ، وَغُدْوَةً، وَبُكْرَةً، وَسَحَراً، وَغَداً، وَعَتَمَةً، وَصَبَاحاً، وَمَسَاءً، وَأَبَدًا، وَأَمَداً، وَحِيْناً، وَما أَشْبَهَ ذَلِكَ

The frame of time: It is a noun of time that is in nasb with the implied meaning of فِيْ ("in"), like الْيَوْمَ (today), لَيْلَةَالّ (tonight/nighttime), غُدْوَةً (early in the morning), بُكْرَةً (early in the day), سَحَراً (late night), غَداً (tomorrow), عَتَمَةً (early night), صَبَاحاً (morning), مَسَاءً (afternoon/evening), أَبَدًا (infinite future), أَمَداً (future), حِيْناً (time/anytime) and whatever resembles that.

The "frame of time" is a *nasb*-ized noun that indicates time using a word for the time period that an event happened in, with the meaning of فِيْ for "in".

In صُمْتُ يَوْمَ الاثْنَيْنِ ("I fasted Monday"), يَوْمَ الاثْنَيْنِ ("the day of Monday") is added to note that the action happened on that day or in that time (i.e. that the fasting happened on Monday).

On the flip side, if you say يَخافُ الْكَسُوْلُ يَؤمَ الامْتِحانِ ("The lazy one fears the day of examination"), يَومَ الامْتِحانَ ("the day of examination") is added, to say that the day itself is what is being feared (i.e. the direct object of the fear), not when the fear happens.

A time period can be either:

1. restricted (specific and bounded) like شَهْر (month), سَنَة (year), يَوْم (day), عام (year) or أُسبُوْع (week)

2. vague (non-specific or unbounded), like لَحْظَة (instant), وَقْت (time period), مانز (time) or حِيْن (moment)

Both of these can be *nasb*-ized to give a frame of time.

The *Ajurroomiyyah* here mentions 12 words that can be used for time periods. Below are their meanings:

1. الْيَوْمَ (day) - from Fajr (dawn) till Maghrib (sunset)
2. اللّيْلَةَ (tonight/nighttime) - from sunset till dawn
3. غُدْوَةً (early in the morning) - between dawn and sunrise
4. بُكْرَةً (early in the day) - after dawn or sunrise
5. سَحَراً (late night) - last part of the night before dawn
6. غَداً (tomorrow) – tomorrow
7. عَتَمَةً (early night) - first third of the night
8. صَبَاحاً (morning) - from midnight to noon
9. مَسَاءً (afternoon/evening) - from noon to midnight
10. أَبَدًا (infinite future) - into the endless future
11. أَمَداً (future) - into the endless future
12. حِيْناً (time/anytime) - a vague period, neither its beginning or ending is defined

Any other word used for a time period can fall in this group as well, like ضُحى (after sunrise when the ground starts to heat up), ساعَة (moment/hour), and بُرْهَة (a brief moment).

ظَرْف الْمَكانِ (The frame of space)

وَظَرْفُ الْمَكانِ هُو اسْمُ الْمَكانِ المَنْصُوْبُ بِتَقْدِيْرِ "في" نَحْو: أمامَ، وَخَلْفَ، وَقُدّامَ، وَوَرَاءَ، وَفَوْقَ، وَتَحْتَ، وَعِنْدَ، وَمَعَ، وَإِزَاءَ، وَحِذاءَ، وَتِلْقاءَ، وَثَمّ، وَهُنا، وَما أَشْبَهَ ذَلِكَ

The frame of space: It is a noun of time that is in nasb with the implied meaning of فِيْ ("in"), like أمامَ ("in front/before"), خَلْفَ ("behind"), قُدّامَ ("in front"), وَرَاءَ ("behind"), فَوْقَ ("above/on top of"), تَحْتَ ("below/underneath"), عِنْدَ ("at/with/by"), مَعَ ("with"), إِزَاءَ ("opposite to"), حِذاءَ ("near/close to"), تِلْقاءَ ("opposite to"), ثَمّ ("there"), هُنا ("here") and whatever resembles that

The "frame of space" is like the frame of time, except that it denotes where an event happened in.

Like the frame of time, the frame of space can also be restricted (defined and bounded), like الْمَسْجِد ("the mosque") or الدّار ("the home"), or it can be vague (undefined or unbounded area), like وَراء ("behind") or أمامَ ("in front"). For the frame of space, only the vague can be *nasb*-ized.

The restricted frame of time will be in *jarr* and will have one of the حُرُوْفُ الجَرّ (The particles of *jarr*) before it that gives the desired meaning, like فِيْاعْتَكَفْتُ المَسْجِدِ ("I stayed in the mosque") and فِي دارِهِزُرْتُ عَلِيًّا ("I visited Ali at his home"). As in the previous paragraph, the vague frame of time can come in *nasb*, but it can also come with a particle of *jarr* before it, like مِنْ خَلْفِهِمْ ("from behind them") or مِنْ فَوْقِهِمْ ("from above them") and so on.

Here are 13 words from the Ajurroomiyyah that can be used to denote space, with examples:

1. أمامَ ("in front/before") - جَلَسْتُ أمامَ الأُسْتَاذِ مُؤَدّبًا ("I sat in front of the teacher politely")
2. خَلْفَ ("behind") - سارَ الْمُشاةُ خَلْفَ الرُّكبانِ ("The infantry traveled behind the cavalry")
3. قُدّامَ ("in front") - مَشى الشُّرْطِيُّ قُدّامَ الأمِيْرِ ("The cop walked in front of the prince")
4. وَرَاءَ ("behind") - وَقَفَ الْمُصَلُّوْنَ بَعْضُهُمْ وَراءَ بَعْضٍ ("The worshippers stood, some behind others")
5. فَوْقَ ("above/on top of") - جَلَسْتُ فَوْقَ الْكُرْسِيِّ ("I sat on the chair")
6. تَحْتَ ("below/underneath") - وَقَفَ الْقِطُّ تَحْتَ الْمائدَةِ ("The cat stood under the table")
7. عِنْدَ ("at/with/by") - لِمُحَمّدٍ مَنْزِلَةٌ عِنْدَ الْأُسْتاذِ ("Muhammad has a position with the teacher")
8. مَعَ ("with") - سارَ سُلِيْمانُ مَعَ أخِيْهِ ("Sulayman traveled with his brother")
9. إزَاءَ ("opposite to") - لَنا دارٌ إزاءَ النِّيْلِ ("We have a home opposite the Nile")
10. حِذاءَ ("near/close to") - جَلَسَ أخِيْ حِذاءَ أخِيْكَ ("My brother sat close to your brother")
11. تِلْقاءَ ("opposite to") - جَلَسَ أخِيْ تِلْقاءَ دارِ أخِيْكَ ("My brother sat opposite your brother's home")
12. ثَمّ ("there") - وَأَزْلَفْنا ثَمّ الآخَرِيْنَ ("And we drew forward the others there") [Quran 26:64]
13. هُنا ("here") - جَلَسَ مُحَمّدٌ هُنا لَحْظَةً ("Muhammad sat here for a moment")

Note: A frame of time or space does not necessarily have to be associated with a verb for it to be in *nasb*. Basically, any kind of word that represents time or space with the meaning of "in" can be in *nasb*, and if you want an example, look at what we gave for إزاء . There's no verb in there, but simply mentioning where someone's home is. The example we gave for عِندَ also does not have a verb in it.

From the Quran

- لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ("I stayed for a day, or part of a day") [2:259]
- دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ("I invited my people night and day") [71:5]
- إِنِّي تُبْتُ الْآنَ ("Indeed I repent now") – [4:18]
- وَكَانَ وَرَاءَهُم مَلِكٌ يَأْخُذُ كُلّ سَفِينَةٍ غَصْبًا ("And there was after them a king who seized every boat by force") [18:79]
- فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ("So he began with their bags before the bag of his brother") [12:76]
- يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ("He knows that which is before them (literally "between their hands") and and that which is behind them") [2:255]

Questions

1. What is meant by the word ظَرْف , and how many kinds are there?
2. What is the "frame of time", and how many kinds are there?
3. Can the frame of time always be in *nasb*?
4. What is the "frame of space", and how many kinds are there?
5. Can the frame of space always be in *nasb*?

Chapter 47: الحَال (The condition)

The 5th of the 15 types of nouns in *nasb* is the حال (condition/situation). From the *Ajurroomiyyah*:

الحالُ هُو اسْمُ، المَنْصُوْبُ، المُفَسِّرُ لِما انْبَهَمَ مِنَ الهَيْئاتِ، نَحْوُ قَوْلِك: جاءَ زَيْدٌ "راكِبا" وَما أَشْبَهَ ذَلِكَ "لَقِيْتُ عَبْدَ اللهِ رَاكِبا" و "رَكِبْتُ الفَرَسَ مُسْرَجا" و "راكِبا"

The حال (condition) is a nasb-ized noun that clarifies what is vague about situations, like your saying: جاءَ زَيْدٌ راكِباً ("Zayd came riding"), رَكِبْتُ الفَرَسَ مُسْرَجًا ("I rode the horse, saddled"), لَقيْتُ عَبْدَ اللهِ راكِبًا ("I met Abdullah riding") and what resembles that.

The word حال (*haal*) refers to the state something is in, whether good or bad. In grammar, it is:

1. a noun
    - can be an outright noun like جاءَ مُحَمّدٌ ضاحِكًا ("Muhammad came laughing")
    - or it can be a sentence that's re-interpreted to be a noun
        - جَاءَ مُحَمّدٌ يَضْحَكُ ("Muhammad came laughing") - the verb يَضْحَكُ ("he laughs") could be understood as ضاحِكًا ("one who laughs").
            - **Remember**: a verb by itself is a complete sentence (with an action and doer together in one), so this isn't cheating. If you replace the verb's built-in doer by putting a doer after it, then you can't use it as a *haal*
        - جاءَ مُحَمّدٌ مَعَهُ أَخُوْهُ ("Muhammad came, with him his brother") - مَعَهُ أَخُوْهُ ("with him his brother") could be understood as مُصاحِبًا لِأَخِيْهِ ("accompanying his brother")
2. in *nasb* - it cannot be in *raf'* or *jarr*
3. that clarifies what is vague about a situation - It explains what's hidden or undisclosed regarding the traits, whether of intelligent beings or not
    - It can arise from the فاعِل (doer) of the action - جاءَ زَيْدٌ راكِباً ("Zaid came <u>riding</u>")
    - It can arise from the مَفْعُوْل بِهِ (direct object) - In رَكِبْتُ الفَرَسَ مُسْرَجاً ("I rode the horse, <u>saddled</u>"), مُسْرَجًا ("saddled") describes how the horse was as it was being ridden

- It can arise from both together - In لَقيْتُ عَبْدَ اللهِ راكِبًا ("I met Abdullah riding"), راكِبًا ("riding") describes how both the speaker (the one who met) and Abdullah (the one who was met) were when they met
- It can arise from the *khabar* of a nominal sentence - In أنْتَ صَدِيْقِيْ مُخْلِصًا ("You are my friend, sincere"), مُخْلِصًا ("sincere") describes what kind of friend you are
- It can arise from a word that has been *jarr*-ized by a particle of *jarr* - In مَرَرْتُ بِهِنْدٍ راكِبَةً ("I passed by Hind, riding"), راكِبَةً describes Hind's situation when she was passed by
- It can arise from a word that is in *jarr* because it is *mudhaaf ilayh* - In أَنِ اتّبِعْ مِلّةَ إبراهِيْمَ حَنِيْفًا ("To follow the religion of Abraham, inclining to the truth" [16:123]), the word إبراهِيمَ is in *jarr* because مِلّةَ ("religion") was added to it, with a *fathah* instead of a *kasrah* because it's a non-Arab name. حَنِيْفًا describes the circumstance of Ibrahim عليه السلام
- The approximate way to explain the *haal* is that it answers the question كَيْفَ ("how?"), as in "How did Zayd come?", "How was Abdullah's situation as you met him?", "How is my friendship with you?" and so on

شُرُوْطُ الحالِ وَشُرُوْطُ صاحِبِها (Pre-conditions for the *haal* and the word that it belongs to)

There are certain rules for that the *haal* and the word that it arises out of have to obey, as follows:

وَلا يَكُوْنُ الحالُ إلا نَكِرَةً، وَلا يَكُوْنُ إلا بَعْدَ تَمامِ الْكَلامِ، وَلا يَكُوْنُ صاحِبُها إلا مَعْرِفَة

The haal is always indefinite and is only after the completion of the speech, and the possessor of the haal is always definite

The *haal* is indefinite

The *haal* must be indefinite. If it comes in a phrase and looks like it's a definite noun, you re-interpret it with an indefinite meaning. If we say جاءَ الأمِيْرُ وَحْدَهُ ("The leader came by himself"), the word وَحْدَهُ is definite because it is *mudhaaf* to a definite noun, but we'd re-interpret it as an indefinite noun with the same meaning (مُنْفَرِدًا - "individually").

The *haal* comes after complete speech

The original rule is that the *haal* comes after the sentence is complete (i.e. the verb has it doer and the *mubtada'* of a nominal sentence has its *khabar*). That means that if you were to remove the *haal* in all the example sentences above, you'd find that they'd still be valid and full sentences.

Sometimes, however, you have to put the *haal* at the beginning of the sentence like when it's an اسم استفهام (question word), as in كَيْفَ قَدِمَ عَلِيٌ؟ ("How did Ali come as?"). The word كَيْفَ (how) is a question word inquiring about Ali's situation as he came, and it's not allowed to delay a question word from the beginning of a sentence.

The صاحِب الحال (possessor of the *haal*) is definite

The صاحِب الحال has to be a definite noun unless something comes that allows it to be an indefinite noun.

An example of when it's allowed for the صاحب الحال to be indefinite is when the *haal* comes before it. In مَيّةَ مُوْحِشًا طَلَلٌ يَلُوْحُ كأنّهُ خِلَلٌ لِمَي ("Mayyah has ruins, desolate / that loom as if they were engraved skins"), مُوْحِشًا (gloomy/desolate) is a *haal* comes before the word it belongs to, طَلَل (ruin/trace).

Something else that allows an indefinite صاحب الحال is when its meaning is restricted due to being part of an *idhafah* or being described by a نَعْت (adjective).

An example of an *idhafah* from the Quran [41:10], فِيْ أرْبَعَةِ أيّامٍ سَواءً ("In four days, equal"). سَواءً ("equal") belongs to the indefinite noun أرْبَعَة ("four"), which is okay because أربعة is *mudhaaf* to أيّام ("days").

An example of an adjectival phrase is نَجّيْتَ يا رَبِّ نُوْحاً وَاسْتَجَبْتَ لَهُ فِيْ فُلكٍ ماخِرٍ فِي الْيَمِّ مَشْحُوْنا ("You, my Lord, saved Noah and responded to him / in a ship plowing through the sea, loaded up"). It's acceptable for مَشْحُوْناً ("laden") to belong to the indefinite noun فُلك ("ship") because the ship is described as ماخِرٍ ("plowing").

From the Quran

- رَبِّ ارْحَمْهُما كَما رَبّيانِيْ صَغِيْرا ("My Lord have mercy on them both like they raised me [while I was] small") [17:24]

- جاءَكَ يَسْعى ("He came to you <u>running</u>") [80:8] - The *haal* is a sentence
- تَرَكُوْكَ قائماً ("They leave you <u>standing</u>") [62:11] - In which state did they leave you? Standing
- وَيَنْقَلِبُ إلى أهْلِهِ مَسْرُوْراً ("And he'll return to his people, <u>happy</u>") [84:9]
- Sometimes a *haal* will be expressed using واو حالِيَة (A و used for the *haal*) followed by a sentence. For example, لا تَقْرَبُوْا الصّلاةَ وَأنْتُمْ سُكارى ("Don't go near to the prayer <u>while you are intoxicated</u>") [4:43]
    - Remember: وَ doesn't always mean "and"!

Questions

1. What does the word حال mean, in normal usage and in the sense of grammar?
2. Can a *haal* arise from *mudhaaf ilayh*?
3. What are the rules that the *haal* has to follow?
4. What rules does the صاحب الحال (the word that the condition belongs to) have to follow?

Chapter 48: التَمْيِيْز (The distinction)

Now we're going to do the 6th of the 15 types of nouns in *nasb*, the تَمْيِيْز (distinction). From the *Ajurroomiyyah*:

تَصَبَّبَ "َالاسْمُ، الْمَنْصُوْبُ، المُفَسِّرُ لِما انْبَهَمَ مِنَ الذَّوَاتِ، نَحْوُ قَوْلِك: "َالتَمْيِيْزُ هُو "ً"اشْتَرَيْتُ عِشْرِيْنَ كِتابا "ً"و "طابَ مُحَمَّدٌ نَفْسا "ً"و "تَفَقَّأَ بَكْرٌ شَحْما "ً"و "زَيْدٌ عَرَقا أَجْمَلُ مِنْكَ وَجْهاً " و "زَيْدٌ أَكْرَمُ مِنْكَ أباً " و "مَلَكْتُ تِسْعِيْنَ نَعْجَة "ً"و

The تَمْيِيْز (distinction) is a nasb-ized noun that clarifies what is vague about entities, like (your saying) تَصَبَّبَ زَيْدٌ عَرَقاً ("Zayd poured out in sweat"), أَبَكْرٌ تَفَقَّأَ شَحْماً ("Bakr burst out in fat"), طابَ مُحَمَّدٌ نَفْساً ("Muhammad was content in spirit"), اشْتَرَيْتُ عِشْرِيْنَ كِتاباً ("I bought 20 books"), مَلَكْتُ تِسْعِيْنَ نَعْجَة ("I owned 90 ewes"), and زَيْدٌ أَكْرَمُ مِنْكَ أباً وَأَجْمَلُ مِنْكَ وَجْهاً ("Zayd is nobler than you [in regard to his] father and more beautiful than you [in regard to his] face")

The word تَمْيِيْز (*tamyiz*) has two meanings in the language: (1) explanation in the general sense and (2) to separate part of something from it. مَيَّزْتُ القَوْمَ ("I distinguished the people") would mean that I separated some of them from others.

From this we can understand how in grammar the *tamyiz* is:

1. a noun - it must be an اسْم صَرِيْح (outright noun) - not a verb or a particle. It also cannot be a sentence that is re-interpreted as a noun like how we saw when studying the *haal* (condition)
2. in *nasb* - it cannot be in *raf'* or *jarr*
3. that clarifies what is vague about entities - The *haal* clarifies the exact the situation of things, and the *tamyiz* clarifies what the things <u>themselves</u> are (i.e. it can answer ""What exactly?" and distinguishes between things). It can come as:
    - تَمْيِيْز الْمُفْرَد (clarifies a word before it), which can be after:
        - a number, like إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا ("I definitely saw 11 <u>stars</u>") - It answers, "You saw 11 what?"
        - measurements or units of weighed things, like اشْتَرَيْتُ رِطْلًا زَيْتًا ("I bought a rotl [of] <u>olive</u>")
        - weights, like اشْتَرَيْتُ إِرْدَبًّا قَمْحًا ("I brought an *ardab* [of] <u>wheat</u>")
        - areas, like اشْتَرَيْتُ فَدّانًا أَرْضًا ("I bought an acre [of] <u>land</u>")
    - تَمْيِيْز الجُمْلَة (clarifies a whole sentence before it), which is either:

- transformed from the فاعِل (doer of an action), as in تَفَقَّأ بَكْرٌ شَحْمًا ("Bakr burst out in fat")
  - What did Bakr burst out in? Did he burst out in flames? When we add شَحْمًا ("fat"), it's understood his fat is what burst out
  - It was originally تَفَقَّأ شَحْمُ بَكْرٍ ("The fat of Bakr burst out"), with the doer شَحْم ("fat") being added to بَكْر to make a possessive phrase. شَحْم was dropped and بَكْر took its *raf'* (because it became the doer) and then شَحْم was re-added at the end as a *tamyiz* in *nasb*
- transformed from the مَفْعُول (object of an action), as in 54:12 - وَفَجّرْنا الأرْضَ عُيُوْنًا ("And we caused the earth to burst [with] springs")
  - It was originally وَفَجّرْنا عُيُوْنَ الأرْضِ ("And we caused the springs of the earth to burst"). عُيُون ("springs") was dropped (leaving الأرض as the direct object) and re-added as a *tamyiz*
- transformed from the مُبْتَدَأ (subject or topic that begins a sentence), as in 18:34 - أنا أكْثَرُ مِنْكَ مالًا ("I am more than you [in] wealth")
  - It was originally مالِيْ أكْثَرُ مِنْ مالِكَ ("My wealth is more than your wealth"), with مال and the pronoun يْ ("me") making an *idhafah*. مال ("wealth") was dropped (leaving the pronoun أنا "I" to start the sentence) and re-added as a *tamyiz*
- not transformed from something else, as in امْتَلَأَ الْإناءُ ماءً ("The container filled up [with] water")

Something about numbers

Because numbers are a big reason why a *tamyiz* will come, I want to take a few moments to go over the grammar of counting things. The examples given at the beginning, اشْتَرَيْتُ عِشْرِيْنَ كِتابًا ("I bought 20 books") and ةً مَلَكْتُ تِسْعِيْنَ نَعْجَ ("I owned 90 ewes") show us that when counting in numbers usings 10's (20, 30...up to 90), the rule is to bring what you count as a *tamyiz*.

Below are the 10's from 20 to 90. Note that they take status the same way masculine plurals do (i.e. Using و for *raf'* and ي for *nasb/jarr*). Because they are coming as a direct objects in the previous examples, they are showing their *nasb* using ي .

20	عِشْرُوْنَ
30	ثَلاثُوْنَ
40	أَرْبَعُوْنَ
50	خَمْسُوْنَ
60	سِتُّوْنَ
70	سَبْعُوْنَ
80	ثَمانُوْنَ
90	تِسْعُوْنَ

Also, if the number has two parts, one for representing 1's and one for 10's (e.g. 11, 28, 43 ... up to 99) what you count will also come as a *tamyiz*, as in إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا ("I definitely saw 11 stars") [12:4]

If the number is not between 11 and 99, what you count will come in *jarr* as in مِاءَة جَلْدَةٍ ("a hundred lashes") [24:2] and سِتّة أيّامٍ ("six days") [50:38] because it will be *mudhaaf ilayh*.

To summarize, when counting, the rule for what you're counting depends on the quantity:

- 1: Singular form, which can be followed by واحِد ("one") as an adjective that matches it in status, as in إلهٌ واحِدٌ ("one god" - both the word and the description are in *raf'* with a *dhammah*)
- 2: Dual form, which can be followed by اثْنانِ ("two") as an adjective that matches it in status, as in إلهَيْنِ اثْنَيْنِ ("two deities" - both are in *nasb* with a ي)
- 3-10: In *jarr* as a *mudhaaf ilayh*, and plural, as in أرْبَعَةُ أيّامٍ (“four days”)
- 11-99: In *nasb*, because it's *tamyiz*
- 100 (ةمِائ), thousand (فأَلْ), and others - In *jarr* as a *mudhaaf ilayh*, and singular

شُرُوْطُ التَّمْيِيْزِ (The conditions of the distinction)

وَلا يَكُوْنُ إلا نَكِرَةً، وَلا يَكُوْنُ إلا بَعْدَ تمامِ الكَلام

It is always indefinite and always after completion of speech.

Like the *haal* (condition), the *tamyiz* is indefinite and comes after the sentence is complete (i.e. the verb has it doer and the *mubtada'* of a nominal sentence has its *khabar*). That means that if you were to remove the *tamyiz* in all the example sentences above, you'd find that they'd still be valid and full sentences.

From the Quran

Below are some of the numerous examples of *tamyiz* in the Quran:

- فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلّا خَمْسِينَ عَامًا ("So he stayed among them 1000 years less 50 years") [29:14]
- لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً ("He has 99 ewes") [38:23]
- مَنْ هُوَ أَشَدُّ مِنْهُ قُوّةً وَأَكْثَرُ جَمْعًا ("those who were greater than him in power and greater in accumulation [of wealth]") [28:78]
- وَمَنْ أَحْسَنُ مِنَ اللّهِ صِبْغَةً ("And who is better than Allah in coloring/dyeing") [2:138]
- وَالّذِينَ آمَنُوا أَشَدُّ حُبًا لِّلّهِ ("But those who believe are stronger in love for Allah") [2:165]

Questions

1. What does *tamyiz* mean, linguistically and in grammar?
2. How many kinds of *tamyiz* are there?
3. What is تَمييز المُفْرَد and تَمييْز الجُمْلَة ?
4. How many things can تمييز الجُمْلَة be transformed from?
5. What conditions are there for the *tamyiz*?

Chapter 49: الاِسْتِثْناء (The exception)

Now we'll do the 7th of the 15 types of nouns in *nasb*, which is الاسْتِثْناء (the exception).

Words used to make exceptions

The *Ajurroomiyyah* mentions words used for making exceptions:

حُرُوْفُ الاسْتِثْناءِ ثَمانِيَةٌ، وَهِي: إِلاَّ، وَغَيْرٌ، وَسِوَى، وَسُوَى، وَسَواءٌ، وَخَلا، وَعَدَا، وَحَاشَا

The particles of exception are eight in number, and they are إِلاَّ *(illaa),* غَيْرٌ *(ghayr),* سِوَى *(siwan)* سُوَى ، *(suwan),* سَواءٌ *(sawaa'un),* خَلا *(khalaa),* عَدَا *('adaa) and* حَاشَ *(haashaa)*

الاسْتِثْناء (the exception) means إخراج ("to take something out") and in grammar it mean to take something out (using إلا or another tool) that would otherwise have been included in the word before the tool.

Note: I'm using the word "tool" here because not all of these eight are actually "particles" (فـحُرُوْ). As you'll see later, some of them are actually nouns, so we can refer to this mixed bag of nouns and particles as أدَوات (instruments/tools).

An example to consider: نَجَحَ التّلامِيْذُ إلاّ عَامِراً ("The students passed except Amir"). You used إلاّ ("except") to remove one of the students (Amir), and if you hadn't made this exception, Amir would have been included in the students who succeeded.

There are a lot of tools used to make exception. Eight are mentioned in the *Ajurroomiyyah*, and they fall into three groups:

1. Always considered a particle (فـحَرْ) - This is إِلاّ (*illaa*)
2. Always a noun (مـاس) - These are غَيْرٌ (*ghayr*), سِوَى (*siwan*), سُوَى (s*uwan*), and سَواءٌ (*sawaa'un*)
3. Sometimes a particle, sometimes a verb - خَلا (*khalaa*), عَدَا (*'adaa*) and حَاشَ (*haashaa*)

We'll look at how to do exceptions using each of these, starting with إلاّ.

The rule for إلاّ

"قامَ القَوْمُ إلاّ زَيْدا": فَالْمُسْتَثْنى بِإلاّ يُنْصَبُ إذا كانَ الكَلامُ تامّاً مُوْجَباً، نَحْو
وَإنْ كانَ الكَلامُ مَنْفِيّاً تامّاً جازَ فِيْهِ البَدَلُ وَالنّصْبُ عَلَى "خَرَجَ النّاسُ إلاّ عَمْرا" و
وَإنْ كانَ الكَلامُ ناقِصاً كانَ عَلَى "إلاّ زَيْدا" و "ما قامَ الْقَوْمُ إلاّ زَيْد": الاِسْتِثْناءِ، نَحْو
وَما مَرَرْتُ إلاّ بِزَيْدٍ "ما ضَرَبْتُ إلاّ زَيْدا" و "ما قامَ إلا زَيد": حَسْبِ العَوامِلِ، نَحْو

The word that is made an exception using إلاّ is nasb-ized if the sentence is affirmative and complete, like قامَ القَوْمُ إلاّ زَيْداً ("The people stood except Zayd") and خَرَجَ النّاسُ إلاّ عَمْراً ("The people came out except Amr").

If the sentence is negative and complete, it's permissible to make the exception in raf' as a بَدَل (substitute) or in nasb (on the basis of it being an exception), like ما قامَ الْقَوْمُ إلاّ زَيْدٌ and إلاّ زَيْداً ("The people did not stand, except Zayd").

If the sentence is incomplete, then the exception is based on the influences, like ما قامَ إلا زَيدٌ ("None stood except Zayd"), ما ضَرَبْتُ إلاّ زَيْداً ("I did not hit except Zayd"), and ما مَرَرْتُ إلاّ بِزَيْدٍ ("I did not pass except by Zayd")

Some definitions first:

- تامّ (complete) = what you're making an exception from is mentioned. Another way to say it is the sentence has its essential parts (i.e. verbal sentence requires a verb and a doer; nominal sentences requires a *mubtada'* and *khabar*). Its opposite is ناقِص (incomplete)
- مُوْجَب (affirmative) = there's no negation or anything that resembles one before it (like a prohibition or a question). Its opposite is مَنْفِيّ (negative)

So, if we're using إلا to make an exception, there are three possibilities for the sentence before the إلاّ part:

1. It is تامّ (complete) and مُوْجَب (affirmative). The noun after إلا must be in *nasb* due to it being an exception. In the following two examples, Zayd and Amr are exceptions in *nasb* and the part before إلا is a complete sentence because what Zayd and Amr are exceptions from (القَوْمُ and الناس, respectively) is mentioned:
    - قامَ القَوْمُ إلاّ زَيْداً ("The people stood except Zayd")
    - خَرَجَ النّاسُ إلاّ عَمْراً ("The people came out except Amr")
2. It is تامّ (complete) and مَنْفِيّ (negative): You can make the noun after إلاّ a grammatical follower of what you are making an exception from (as a substitute), or it can be in *nasb* due to its being an exception:

- ما قامَ الْقَوْمُ إلاّ زَيْدٌ and ما قامَ الْقَوْمُ إلاّ زَيْداً ("The people did not stand except Zayd")
  - The part before the exception ما قامَ القَوْمُ ("The people did not stand") is complete because it mentions what you're making an exception from (القَوْمُ - the people) and is negative because of ما ("not")
  - القَوْمُ is in *raf'* because it's the doer of قامَ ("stood"), so we can make زَيْدٌ follow it in *raf'* using a *dhammah*, or:
  - we can simply put زَيْداً in *nasb* using a *fathah*, since it's an exception

3. It is ناقِص (incomplete, which will always be negative): What's after إلاّ depends on what the influence before إلاّ calls for. In each of these examples, the part before إلا is incomplete (i.e. does not mention what we made the exception from), so we'll set the status of زَيْد accordingly
   - ما قامَ إلا زَيدٌ ("None stood except Zayd") - The verb قامَ demands that its doer should be in *raf'*
   - ما ضَرَبْتُ إلاّ زَيْداً ("I did not hit except Zayd") - The verb ضَرَبْتُ ("I hit") demands that its direct object be in *nasb*
   - ما مَرَرْتُ إلاّ بِزَيْدٍ ("I did not pass except by Zayd") - The verb مَرَرْتُ ("I passed") needs a particle of *jarr* and along with word in *jarr* after it
   - Another way to think of it: If you took out the word إلاّ, what status would زَيْد have?

Note 1: When you have a choice between using it as a substitute or an exception, it's more eloquent to use it as a substitute, based on the fact that the substitute is mentioned before the exception in the above quote from the *Ajurroomiyyah* and also closer to the style used in the Quran, as we'll see for 4:66 in the examples from the Quran.

Note 2: If the exception is not of the same category of what you're making an exception from, then it has to be in *nasb* (i.e. you must consider it as an exception, not a substitute).

In لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا إِلَّا حَمِيمًا وَغَسَّاقًا ("They will not taste there in coolness or drink, except boiling water and pus" [78: 24-25]), the words حَمِيْماً ("boiling water") and غَسّاقاً ("pus") are not from the same category as بَرْداً ("coolness") and شَراباً ("drink"). They are in *nasb* because they are exceptions, not because they are substitutes for بَرْداً and شَرابا ً.

The rule for غَيْرٌ and its siblings

وَالْمُسْتَثْنى بِغَيْرٍ، وَسِوًى، وَسُوًى، وَسَواءٍ، مَجْرُوْرٌ لا غَيْرُ

The word that's made an exception using غَيْرٌ (ghayr), سِوًى (siwan) سُوًى ، (suwan), سَواءٌ (sawaa'un) is in jarr and nothing else

A noun that comes after one of these four has to be in *jarr*, because these four instruments will be *mudhaaf* to it, and we know that the *mudhaaf ilayh* (a noun that another noun is added to) is always in *jarr*. The instrument itself (رغَي) follows the same rules as the word after إلاّ, based on whether the sentence before غَيْر is complete/incomplete and affirmative/negative as detailed above. These examples should make it clear إن شاء الله :

- complete and affirmative: قامَ القَوْمُ غَيْرَ زَيْدٍ ("The people stood except Zayd")
- complete and negative: ما يَزُوْرُنِيْ أحَدٌ غَيْرُ الأخيْارِ and ما يَزُوْرُنِيْ أحَدٌ غَيْرَ الأخيْارِ ("No one visits me except the best")
- incomplete (and negative): لا تَتّصِلْ بِغَيْرِ الأخْيارِ ("Don't be in touch except with the best")

The rule for عَدا and its siblings

"ٍقامَ القَوْمُ خلا زَيْداً، وَزَيْد ":ُوَالْمُسْتَثْنى بِخَلا، وَعَدا، وَحاشا، يَجُوْزُ نَصْبُهُ وَجَرُّهُ، نَحْو حاشا بَكْراً وَبَكْرٍ "ـو "ٍعَدا عَمْراً وَعَمْرو "ـو

The word that's made an exception using خَلا (khalaa), عَدَا ('adaa) and احَاشَ (haashaa) is allowed to be in nasb or jarr, as in قامَ القَوْمُ خلا زَيْداً or وَزَيْدٍ ("The people stood except Zayd"), عَدا عَمْراً or عَمْروٍ ("except Amr"), and حاشا بَكْراً or بَكْرٍ ("except Bakr")

As for the noun that comes after one of these three, it's allowed for you to *nasb*-ize it or *jarr*-ize it. The reason is that sometimes they're used as أفْعال (verbs) and sometimes as حُرُوْف (particles). If you intend it as a verb, then you'll *nasb*-ize the word after it as a direct object. If you intend it as a particle, you'll *jarr*-ize the word after it, because it's acting like a particle of *jarr*.

Now, there's a special kind of ما called ةما المَصْدَرِيّ , which gives the meaning of the *masdar* (infinitive) when combined with a verb). If you see this ما before one of these, then it's definitely a verb and the noun after it has to be in *nasb* as its direct object. An example would be قامَ القَوْمُ <u>ما</u>خَلى زَيْداً ("The people stood except Zayd").

From the Quran

- فَشَرِبُوا مِنْهُ إِلّا قَلِيلًا مِّنْهُمْ ("But they drank from it, except a <u>few</u> of them") [2:249]
- ما فَعَلُوْهُ إلاّ قَلِيْلٌ مِنْهُمْ ("They would not have done, except a <u>few</u> of them") [4:66] - There was a choice between *raf'* as a بَدَل (substitute) for the doer of فَعَلُوا ("they did"), or *nasb* as an exception. The Quran chose the former, indicating it is more eloquent.
- لا تَعْبُدُوْنَ إلاّ اللهَ ("You don't worship except Allah") [2:83] - The part before إلا is an incomplete sentence (The verb needs an object in *nasb* to complete the meaning), so you give الله the status of the part that's missing)

Questions

1. What does الاسْتِثْناء mean in the normal use and in grammar?
2. What tools can you use to make an exception?
3. How many kinds of these tools are there?

4. How many situations can the word after إلا be in?
    a. When does that word have to be in *nasb*?
    b. When do you have a choice between *nasb*-izing it or making it follow what's before إلا ?
5. What does it mean for speech to be تام (complete)?
6. What does it mean for it to be مَنْفِيّ (negative)?
7. What's the rule for the noun that comes after سِوَى , and what role is سِوَى playing?
8. What's the rule for the noun that comes after خَلا ?

Chapter 50: اسْمُ لا (The noun negated by لا)

Now we're looking at the 8th of the 15 types of nouns in *nasb*, which is اسْمُ لا (the noun that is negated by ال). There are several scenarios here, so you'll have to pay attention to this one!

Negation using لا

اعْلَمْ أَنَّ "ل ال" تَنْصِبُ النّكِراتِ بِغَيْرِ تَنْوِيْنٍ إذا باشَرَتِ النّكِرَةَ وَلَمْ تَتَكَرّرْ "ا" نَحْو: لا رَجُلَ فِي الدّارِ

Know that لا nasb-izes indefinite nouns without tanwin if it is immediately before the indefinite noun and is not repeated, as in لا رَجُلَ فِي الدّارِ ("there is no man in the house").

The categorical لا (used for negating the information in the *khabar* for an entire category) has the same effect as the إنّ family on a sentence (i.e. it *nasb*-izes a noun and makes it its *ism* and leaves the *khabar* in *raf'*). It is different from a لا that simply negates the truthfulness of the sentence. If these four conditions are present, it's <u>mandatory</u> for this لا to have this effect:

1. The *ism* (noun) has to be indefinite - if it's definite, then we're no longer talking about a category and it makes no sense to use لا this way
2. لا has to be immediately before it (nothing can come between them, not even the *khabar*)
3. The *khabar* of the sentence must also be indefinite
4. The word لا is not repeated

اِسْمُ لا (The *ism* of لا)

The ism of لا can be:

1. مُفْرَد (A single word) - Whatever is not a *mudhaaf* or something that resembles a *mudhaaf*. It will be in *nasb* using *fathah* or another indicator. It can be a singular noun, dual, broken plural, sound masculine plural or sound feminine plural. We'll see this again when we do the مُنادى (the one who is called or addressed)

- لا رَجُلَ فِي الدّارِ ("There's no man in the house") - Using *fathah* for singular nouns and broken plurals
- لا رَجُلَيْنِ فِي الدّارِ ("There are not two men in the house") - Using ي for duals and sound masculine plurals
- لا صالِحات ِ الْيَوْمَ ("There are no good women today") - Using *kasrah* for sound feminine plurals

2. *Mudhaaf* (added) to an indefinite noun - It will be in *nasb* using *fathah* or another indicator, as in لا طالِبَ عِلْمٍ مَمْقُوْتٌ ("There's no student of knowledge who is loathed")
3. الشَبِيْهُ بِالْمُضاف - Resembles a *mudhaaf*. Something that completes the meaning of it will connect to it. It has the same rule as the *mudhaaf*. For example: لا مُسْتَقِيْماً حالُهُ بَيْنَ الناسِ ("There is no one whose condition is straight among the people")

Dropping one of the conditions of obligating *nasb*

If we drop any of the four conditions above that make *nasb* mandatory for the word after ال , then *nasb* can become optional or even forbidden.

لا فِي الدّارِ رَجُلٌ وَلا امْرَأةٌ :نَحْو " ال " فَإن لَمْ تُباشِرْها وَجَبَ الرّفْعُ وَوَجَبَ تَكْرارُ

If it (ال) does not immediately precede it (the noun), then raf' and the repetition of لا are mandatory, as in لا فِي الدّارِ رَجُلٌ وَلا امْرَأةٌ ("There is not in the house a man, nor a woman").

If the noun after لا is a definite noun (breaking condition #1), as in لا مُحَمّدٌ زارَنِيْ وَلا بَكْرٌ ("No Muhammad nor Bakr visited me") or something comes between it and the noun (breaking condition #2), its influence is voided (i.e. it won't *nasb*-ize anything) and you'll bring another statement that repeats the لا as in:

لا فِيْها غَوْلٌ وَلا هُمْ عَنْها يُنْزَفُونَ ("No bad effect is there in it, nor from it will they be intoxicated" [37:47])

فِيْها was brought forward and separates between لا and لغَوْ , so we can't put غَول in *nasb*. Instead, we leave it in *raf'*.

According to the wording in *Ajurroomiyyah*, you must bring this second statement that has a ال , but the stronger authentic opinion is that it's simply more eloquent to do so (i.e. it's okay to simply say لا فِي البَيْتِ رِجالٌ ["There are no men in the house"]

but would be better to add something like وَلا نِساءٌ ["and no women"]).

لا رَجُلَ فِي الدارِ وَلا ":َجازَ إعْمالُها وَإلْغاؤُها، فَإنْ شِئْتَ قُلْت " ال " فَإنْ تَكَرَّرَتْ امْرَأة"ِ وَإن شِئْتَ قُلْت :َلا رَجُلٌ فِي الدّارِ وَلا امْرَأةٌ

If لا repeats, then both letting لا have its effect or cancelling that effect are allowed. If you want, you can say لا رَجُلَ فِي الدارِ وَلا امْرَأةَ ("There's no man in the house nor woman") or if you want, you can say ال رَجُلٌ فِي الدّارِ وَلا امْرَأة.ٌ

If you repeat the word لا (breaking condition #4), it's still allowed (not mandatory) to have لا*nasb*-ize its noun (assuming the other conditions are still met).

You'd say لا رَجُلَ فِي الدارِ وَلا امْرَأة َ(in *nasb*) or لا رَجُلٌ فِي الدّارِ وَلا امْرَأةٌ (going with *raf'* instead).

From the Quran

Below are some examples. Unless otherwise mentioned, it is mandatory for اسْمُ لا to be in *nasb*:

- لا إلهَ إلاّ اللهُ ("There is no deity [worthy of worship] except Allah") [37:35]
- لا رَيْبَ فِيْهِ ("There is no doubt in it") [2:2]
- لا خَلاقَ لَهُمْ فِي الآخِرَةِ ("There is no portion for them in the hereafter") [3:77]
- فَلا رَفَثَ وَلا فُسُوْقَ وَلا جِدالَ فِي الْحَجِّ ("Then there is no approaching your wives, nor transgression, nor disputing during Hajj") [2:197] - لا was repeated, but the choice was to keep the nouns in *nasb*
- لا عِلْمَ لَنا إلاّ ما عَلَّمْتَنا ("We have no knowledge except what you taught us") [2:32]
- لا لَغْوٌ فِيْها وَلا تَأْثِيْمٌ ("There's no vain talk in it, nor sinfulness") [52:23] - It's okay to leave the nouns in *raf'* because لا was repeated

An important point about the statement لا إله إلا الله : If you remember, one of the conditions for لا to *nasb*-ize a noun is that <u>the *khabar* is indefinite</u>. That means in the sentence لا إلهَ إلا الله, the word الله <u>cannot</u> be the *khabar* of the sentence. Why? Because proper names are definite, and you cannot have a definite *khabar* for an indefinite noun. So, what's the *khabar* then? It's been dropped and we have to assume that it's the word حَقٌّ ("true"). So, the full meaning is:

لا إلهَ حَقٌّ إلا اللهُ ("There is no [true] deity except Allah")

اللهُ would be in *raf'* as a grammatical substitute for حَقٌّ. This is why one needs to know the rules of the language before translating even simple sentences, especially one which is the foundation for the entirety of Islam!

Questions

1. What effect does لا have on the noun its negating?
2. What are the conditions that make this effect mandatory?
3. How many situations can لا اسم (the *ism* of لا) be in?
4. What's the rule for when لا اسم is a single word?
5. What's meant by مُفْرَدَ (a single word) when we're talking about لا اسم or calling out to someone?
6. What's the rule for when لا اسم is a *mudhaaf* or something that resembles a *mudhaaf*?

7. What's the rule if you repeat the ال ?
8. What's the rule if the noun you're negating with لا is a definite noun?
9. What's the rule if something comes between لا and the noun it's negating?

Chapter 51: الْمُنَادَى (The vocative)

The 9th of the 15 types of nouns in بِنَصْ , is the مُنادى (vocative). In the language, a مُنادى (*munada*) is someone whose approach you seek in the general sense. In grammar, it's someone whose approach is sought using يا or one of its siblings to call them. Other members of the يا family are:

- the letter أَ in أَزَيْدُ أَقْبِلْ ("O Zayd, come closer")
- أَيْ as in أَيْ إبْراهِيْمُ تَفَهّمْ ("O Ibrahim, try to understand!")
- أيا as in أيا عَبْدَ اللهِ تَعَالَ ("O Abdallah, come!")
- هَيا as in هَيا مُحَمدُ تَعالَ ("O Muhammad, come!")
- Sometimes you'll see يَاأَيُّهَا (for a masculine) or ياأيَّتُها (for feminine) followed by a word that starts with ال , which you'll see in the Quranic examples

The 5 Kinds of مُنَادى

المُفْرَدُ العَلَمُ، وَالنّكِرَةُ الْمَقصُوْدَةُ، وَالنّكِرَةُ غَيْرُ الْمَقْصُوْدَةِ، ِالمُنادى خَمْسَةُ أَنْوَاع وَالْمُضافُ، وَالشَبِيْهُ بِالْمُضافِ

The vocative is 5 kinds, the مُفْرَدُ عَلَم (single word that is a proper name), the intended indefinite noun, the unintended indefinite noun, the mudhaaf, and الشَبِيْهُ بِالْمُضاف (what resembles a mudhaaf).

So, the vocative can be one of 5 things (We already talked about what the مُفْرَد and the شَبِيْه بِالْمُضاف are when we did the noun negated by ال , so they should be familiar):

1. The مُفْرَد عَلَم - The single word that is a proper name. This single word can be male/female and singular/dual/plural. Some examples:
    - يا مُحَمّدُ (Calling a male named Muhammad)
    - يَا فاطِمَةُ (Calling a female named Fatimah)
    - يا مُحَمّدانِ (Calling two Muhammads)
    - يا فاطِمَتانِ (Calling two Fatimahs)
    - يا مُحَمّدُوْنَ (Calling a group of Muhammads)
    - يا فاطِماتُ (Calling a group of Fatimahs)
2. النّكِرَةُ المَقْصُوْدَةُ (the intended indefinite noun) - The caller is intending a specific entity from the species/group that the label can apply to, as in يا ظالِمُ ("O oppressor!") and you're intending a specific oppressor. This can also be

dual or plural, as in يا مُسْلِمانِ ("O two Muslims!) and يا مُسْلِمُوْنَ ("O Muslims!")

3. النّكِرَةُ غَيْرُ الْمَقْصُوْدَةِ (the unintended indefinite noun) - The caller is intending some of the called group, but not any specific one. A warner might say يا غافِلاً ّةتَنّب ("O any heedless person, take notice!"). He doesn't intend any specific heedless person(s) but wants any heedless person to pay attention. This can also be dual or plural, as in يا مُسْلِمَيْنِ ("O [any] two Muslims!) and يا مُسْلِمِيْنَ ("O [any] Muslims!"). The difference between this and the previous is that you're not intending any specific person(s)
4. The *mudhaaf*, as in يا طَالِبَ الْعِلْمِ اجْتَهِدْ ("O student of knowledge, strive hard!")
5. الشّبِيْهُ بِالْمُضافِ (Something that resembles a *mudhaaf*) - Something (which could be in *raf'*, *nasb* or *jarr*) connects after it to complete its meaning as in:
    - يا حَمِيْداً فِعْلُهُ ("O one whose action is praiseworthy!") - فِعْلُهُ is in *raf'* because it's the doer of حَمِيْد
    - يا حافِظاً دَرْسَهُ ("O memorizer of his lesson!") - دَرْسَه is in *nasb* because it's the object of memorization
    - يا مُحِبّاً لِلْخَيْرِ ("O lover of the good!") - الخَيْرِ is in *jarr* because of the particle of *jarr* لِ before

يا " فَأمّا المُفْرَدُ الْعُلَمُ وَالنّكِرَةُ الْمَقْصُوْدَةُ فَيُبْنَيانِ عَلى الضّمِّ مِنْ غَيْرِ تَنْوِيْنٍ، نَحْوُ وَيا رَجُلُ وَالثّلاثَةُ الباقِيَةُ مَنْصُوْبَةٌ لَا غَيْرُ "زَيْدُ

As for the single word that is a proper name and the intended indefinite noun, then they are built on dhammah without a tanwin, like يا زَيْدُ ("O Zayd") and يا رَجُلُ ("O man"). The remaining three are in nasb and nothing else.

If who/what you're calling is a single word that is a proper name or an intended indefinite noun, then you'll build it on whatever's used to give it *raf'*. This could be *dhammah* or some other indicator of *raf'*, as in:

- *Dhammah* (used for singular nouns and sound feminine plural), and it will not have *tanwin*
    - يا مُحَمّدُ ("O Muhammad!")
    - يا فاطِمَةُ ("O Fatimah!")
    - يا رَجُلُ ("O man!") -> intended indefinite noun
    - يا فاطِماتُ (O Fatimahs!") -> sound feminine plural
- The letter ا is used for dual nouns, as is in يا مُحَمدانِ ("O two Muhammads!") and يا فاطِمَتانِ ("O two Fatimahs!")

- The letter و is used for sound masculine plurals, as in يا مُحَمّدُوْنَ ("O Muhammads!")

If you're calling one of the other three (an unintended indefinite noun, a *mudhaaf* or something that resembles a *mudhaaf*), then it's in *nasb* using *fathah* or one of its substitutes, as in:

- يا جاهِلاً تَعَلّمْ ("O [any] ignorant one, learn!") - addressed to any ignorant one who hears it
- يا راغِبَ الْمَجْدِ اعْمَلْ لَهُ ("O desirer of glory, work for it!") - راغِب is *mudhaaf* to المَجْدِ
- يا حَرِيْصاً عَلى الخَيْرِ اسْتَقِمْ ("O one bent on goodness, be firm!") - حَرِيْصاً resembles a *mudhaaf*

From the Quran

- يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ("O Ibrahim, give this up") [11:76] - A proper name in *raf'*
- يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَهِ ("O People of the Book, Why do you disbelieve in the signs of Allah?") [3:70] - A *mudhaaf* in *nasb*
- يا أَبَتِ افْعَلْ مَا تُؤْمَرُ ("O my father, do what you are ordered") [37:102] - The pronoun ي (for "me") in أبتِيْ was dropped. You'll see this sometimes if the مُنادى has this ي at the end
- Sometimes you don't see يا as in
  - يُوسُفُ أَعْرِضْ عَنْ هذَا ("Yusuf, ignore this") [12:29]
  - Prayers that start with رَبّنا like رَبّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً ("Our lord, give us good in this world") [2:201] - The word رَبّ is *mudhaaf*, so that's why it's in *nasb* when we call it
- Sometimes you'll see neither the يا or the ي as in: رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ("My Lord, indeed I invited my people night and day") [71:5]
- يَا أَيُّهَا النّاسُ اعْبُدُوا رَبّكُمُ ("O mankind, worship your Lord") [2:21] - Example of يا أيُّها
- يا أيُّها الكافِرُوْنَ ("O disbelievers") [109:1]
- يَا أَيّتُهَا النّفْسُ الْمُطْمَئِنّةُ ("O peaceful soul") [89:27] - the word نَفْس is a feminine word as passed down by the Arabs, so that's why we see the feminine version أيّتُها أي before it instead of أيُّها

Questions

1. What does مُنادَى (vocative) mean in the Arabic language and in grammar?
2. What tools can we use to call someone?
3. How many kinds of vocatives are there?
4. How many kinds of الشَّبِيهُ بِالْمُضافِ (what resembles a *mudhaaf*) are there?
5. What's the rule for when a مُنادى is a *mudhaaf*?

Chapter 52: الْمَفْعُوْل مِنْ أجْلِهِ (The cause for the action)

The مَفَوْل مِنْ أجْلِهِ (also called مَفْعُوْل لَهُ by grammarians) is the 10th of the 15 types of nouns in *nasb* and tells why an action was done. We might call it the "object of reason", for lack of better words. First, its definition:

وَهُوَ: "الاِسْمُ، الْمَنْصُوْبُ، الّذِيْ يُذْكَرُ بَياناً لِسَبَبِ وُقُوْعِ الفِعْلِ، نَحْوُ قَوْلِك: "قامَ زَيْدٌ وإجْلالاً لِعَمْرٍو" وقَصَدْتُكَ ابْتِغاءَ مَعْرُوْفِكَ

It (the reason for the action) is the nasb-ized ism that is mentioned to clarify the cause of the action's occurrence, like your saying قامَ زَيْدٌ إجْلالاً لِعَمْرٍو ("Zayd stood out of respect for 'Amr") and قَصَدْتُكَ ابْتِغاءَ مَعْرُوْفِكَ ("I set out to you desiring your goodness")

The object of reason must be a noun and it has to meet 5 conditions:

1. It has to be in the form of the *masdar* (infinitive) - note that even though it's coming in the *masdar* form, it's not acting as the absolute object (i.e. not coming for emphasis, type or number)
2. It must be *qalbi* (related to actions of the heart), not related to physical acts of the limbs (i.e. ضَرْب for hitting) or tongue (i.e. قِراءَة for reciting)
3. It must be a cause for what's before it (i.e. it answers the question, "why?")
4. It must be united with its action in time
5. It must be united with its action in the doer

An example of a noun that combines all five of these is the word تَأدِيْباً ("discipline") in ضَرَبْتُ ابْنِيْ تَأدِيْباً ("I hit my son [for the sake of] discipline"). It is the *masdar* of the verb بَأَدّ ("he disciplined") and is not from the actions of the limbs of the body and is the reason for the hitting, and it's united with the verb in time and with the doer.

Now, there are two possibilities for any noun that satisfies these conditions: It can either be in (1) *nasb* or (2) *jarr*, using a particle that gives the meaning of the reason or purpose of an action (مِنْ or لِ)

Also, there are three ways this noun can appear; in all three it's legit to come in either *nasb* or *jarr*:

1. Has ال at the beginning - This usually comes in *jarr* using a particle as in ضَرَبْتُ ابْنِيْ لِلتَّأْدِيْبِ ("I hit my son for the sake of discipline"), but in rare situations it will be in *nasb*
2. Is a *mudhaaf* (added to another noun) - *Nasb* and *jarr* are used at about the same frequency, as in زُرْتُكَ مَحَبّةَ أدَبِكَ ("I visited you out of love for your manners") and زُرْتُكَ لِمَحَبَةِ أدَبِكَ
3. Does not have ال and is not *mudhaaf* - Usually comes in *nasb*, as in قُمْتُ إجْلالاً لِلْأُسْتاذِ ("I stood out of reverence for the teacher"), but in rare situations it will be in *jarr* using a particle

From the Quran

- كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ ("Like he who spends his wealth to be seen by people") [2:264]
- وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ("And do not kill your children for fear of poverty") [17:31]
- وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ("And from the people is he who sells himself seeking the means to the approval of Allah") [2:207]
- فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا ("Pharaoh and his soldiers pursued them out of tyranny and enmity") [10:90]
- يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ("They put their fingers in their ears against the thunderclaps out of dread of death") [2:19]

Questions

1. What is the مَفعُول مِنْ أجْلِهِ (or مَفْعُوْل لَه)?
2. What are the conditions for a noun that will occur as an object of reason?
3. How many ways can an object of reason appear in?
4. What's the rule for an object of reason that has ال ?
5. What's the rule for an object of reason that is a *mudhaaf*?

Chapter 53: الْمَفْعُوْلُ مَعَهُ (The object of accompaniment)

The مَفْعُول مَعَهُ (object of accompaniment) is the 11th of the 15 types of nouns in *nasb* and tells us who/what an action was done along with. First, its definition from *al-Ajurroomiyyah*:

جاءَ الأمِيْرُ :َالاسْمُ المَنْصُوْبُ الّذِيْ يُذْكَرُ لِبَيانِ مَنْ فُعِلَ مَعَهُ الْفِعْلُ، نَحْوُ قَوْلِك :َوَهُو وَالْجَيْشَ وَاسْتَوى الْماءُ وَالخَشَبَةَ

It (the object of accompaniment) is the nasb-ized noun that is mentioned to clarify who the action was done along with, like your saying جاءَ الأمِيْرُ وَالْجَيْشَ ("The leader came with the army") and اسْتَوى الْماءُ وَالخَشَبَةَ ("the water became level along with the wood")

The object of accompaniment is:

1. An اسْم (noun) - Just like for the *tamyiz* (distinction), it must be an اسم صرِيح (outright noun) – not a verb or a particle. It also cannot be a sentence that is re-interpreted as a noun like how we saw when studying the *haal* (condition)
2. An extra addition to the sentence - It's not an essential component of the sentence like the doer of a verbal sentence or the *mubtada'* or *khabar* of a nominal sentence.
3. In *nasb* - either using a verb (e.g. حَضَرَ الْأَمِيْرُ وَالْجَيْشَ - "The leader came with the army") or another word from the same root that has the meaning of the verb (e.g. الأَمِيْرُ حاضِرٌ وَالْجَيْشَ - "The leader is present along with the army")
4. The entity in whose company the action occurred
5. Preceded by a و that is textually used to indicate the accompaniment - The definition could have been more precisely given as: "the *nasb*-ized noun that is mentioned after و with the meaning of 'with'"

Now, the noun that comes after the و as a مفعُول معه can be one of two types:

1. <u>Must</u> be in *nasb* because it must be a مَفْعُول مَعه - This is when it doesn't make sense for what's after the و to share with what's before it in doing the action, as in أنا سائِرٌ وَالْجَبَلَ ("I'm a traveler along the mountain") and ذاكَرْتُ وَالْمِصْباحَ ("I revised along with the lamp"). Mountains don't travel, and lamps don't study, so we know that they are objects we are doing actions next to

2. Can be either *nasb* (on the basis that it's a مَفعُول مَعَه) or *raf'* (on the basis that و connects it to the doer), for example حَضَرَ عَلِيٌّ وَمُحَمّداً ("Ali came along with Muhammad") and حَضَرَ عَلِيٌّ وَ مُحَمّدٌ ("Ali and Muhammad came"). See just how one vowel change can change the entire structure and meaning of the sentence? Amazing! However, the scholars say that it's more eloquent to go with *raf'* because that's the base rule
    - If you use و after a verb that uses its built-in pronoun as the doer then it's more eloquent to *nasb*-ize the noun after it, as in قُمْتُ وَزَيْداً ("I stood along with Zayd"). The verb قُمْتُ ("I stood") has a built-in pronoun of "I". If you wanted to use و as a conjunction between Zayd and the doer, you'd bring the doer out as a ضَمِير مُنْفَصِل (detached pronoun), as in قُمْتُ أنا وَزَيْدٌ ("I and Zayd stood"). If you've forgotten what a detached pronoun in, that was covered in Chapter 35 on the *mubtada'* and *khabar*

Note: Every و that is used as a connector can also be made for accompaniment, except if the action requires at least two participants. Then it has to be treated as an عَطف (connector), as in تَشارَكَ زَيْدٌ وَعَمْرٌو ("Zaid and Amr became partners") and تَقاتَلَ زَيْدٌ وَعَمْرٌو ("Zayd and Amr fought amongst themselves").

The verbs تَشارَكَ and تَقاتَلَ come in the form that has a meaning of people/things doing something among themselves, so a singular doer for them needs to have something else connected to it using the و as a connector, meaning that عَمْرٌو has to be in *raf'* when it's connected to the doer زَيْدٌ.

From the Quran

Here, we're going to look at just one ayah from the Quran. It can be understood in more than one way, so pay attention!

فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمّةً ثُمّ اقْضُوا إِلَيّ وَلَا تُنظِرُونِ ("So resolve upon your plan, along with your associates, then do not let your plan be obscure to you") [10:71]

The word أمرَكُمْ is in *nasb* because it's the direct object of the command أجْمَعُوا ("Agree, you all!"). As for the word شُرَكاء ("partners"), it has been parsed in several different ways by scholars, for example:

- It's in *nasb* because it is a follower of the direct object أمْرَكُمْ ("you all's plan") using وَ. The meaning would be "Gather your plan and your partners/idols...")
- It's in *nasb* because the action is alongside the partners (i.e. "Resolve your plan, alongside your partners...")

- It's in *raf'* because it is connected using و to the embedded doer أَنْتُمْ ("you all") inside أَجْمِعُوْا . This is not a strong opinion, as idols cannot see or hear, much less agree on something, but it still exists

Questions

1. What is the مَفْعُول مَعَه?
2. What does it mean that it has to be a noun?
3. What does it mean for it to be "extra"?
4. How is the مفعول معه treated grammatically?
5. How many kinds of مَفْعُول مَعَهُ are there?

Chapter 54: The remaining four *nasb*-ized nouns

وَأَخَوَاتِها، فَقَدْ تَقَدّمَ ذِكْرِهِمَا فِي "إنّ" وَأَخَوَاتِها، وَاسْمُ "كَان" وَأَمَا خَبَرُ الْمَرْفُوْعَاتِ، وَكَذَلِكَ التّوَابِعُ؛ فَقَد تَقَدّمَتْ هُنَاكَ

As for the khabar of كان and its siblings and the ism of إن and its siblings, their mention has come in the raf'-ized nouns. Likewise, for the grammatical followers, as they have preceded there.

The 12th, 13th and 14th *nasb*-ized nouns are the *ism* of the إنَ family, the *khabar* of the كان family and the objects of the ظَنَنْتُ family, respectively. We covered these already in Chapter 36 regarding influences that cancel the *mubtada'* and *khabar*, which we looked at already when we covered the *raf'*-ized nouns.

The last of the 15 *nasb*-ized nouns is the grammatical follower, which we also looked at already when we covered the *raf'*-ized nouns. That means we're done with the *nasb*-ized nouns and you now have what it takes to identify the reason for why any noun in the Arabic language is in *nasb*! Next is when a noun will be in *jarr* and you'll have covered the entirety of Arabic grammar إن شاء الله .

Chapter 55: 3 types of nouns in جَرّ

Welcome to the end, that is, the end of our study of the *Ajurroomiyyah*. We've looked at all the situations that a noun can be in *raf'* or *nasb*. In this last part, we'll look at when it can be in *jarr* and we'll get it all done in one chapter إن شاء الله .

By the way, the word جَرّ means "to drag something", which makes sense because *kasrah* is written using a dragging stroke below the letter.

From the text:

مَخْفُوْضٌ بِالْحَرْفِ، وَمَخْفُوْضٌ بِالإضافَةِ، وَتابِعٌ لِلْمَخْفُوْضِ ؛ِالْمَخْفُوْضَاتُ ثَلاثَةُ أَنْوَاع

The khafdh-ized words are three: khafdh-ized using particles, khafdh-ized using idhafah and a follower of a khafdh-ized word

They are three kinds of *jarr*-ized words (the *Ajurroomiyyah* uses *khafdh* instead of *jarr*, but they are the same thing). Each will be explained in detail further below:

1. In *jarr* because one of the حُرُوف الجَرّ (particles of *jarr*) is before it. They were mentioned earlier, along with some more that are mentioned in this chapter. In أَشْفَقْتُ عَلَى خَالِدٍ ("I longed for Khalid"), the word خالِدٍ is in *jarr* because the word before it, عَلى , is one of the particles of *jarr*
2. In *jarr* because it's *mudhaaf ilayh* (i.e. another noun was added to it). In جاءَ غُلامُ مُحَمّدٍ ("The boy-servant of Muhammad came"), the word غُلامٍ ("boy-servant") is *mudhaaf ilayh*
3. In *jarr* because it is a grammatical follower of another word that is in *jarr*
    - It could be a نَعْت (description) like in أَخَذْتُ الْعِلْمَ عَنْ مُحَمّدٍ الْفَاضِلِ ("I took knowledge from Muhammad, the honorable"). مُحَمّدٍ is in *jarr* because of عَنْ before it, and الفاضِلِ is in *jarr* because it describes مُحَمّدٍ
    - It could be an عَطْف (conjunction) like in مَرَرْتُ بِمُحَمّدٍ وَخالِدٍ ("I passed by Muhammad and Khalid"). مُحَمّدٍ is in *jarr* because of بِ before it and خالِدٍ is in *jarr* because وَ connects it to مُحَمّدٍ
    - Or it could be one of other two kinds of followers, التَوْكِيْد (The emphasis) and الْبَدَل (The substitute)

Though *kasrah* is the main indicator of *jarr*, remember that the letter ي or fathah can substitute for it.

Using a particle of *jarr*

ما يُخْفَضُ بِمِنْ، وَإلى، وَعَنْ، وَعَلَى، وَفِيْ، وَرُبّ، وَالْباءِ، وَالْكافِ، وَاللامِ، وَبِحُرُوْفِ القَسْمِ، وَهِيَ الْواوُ، وَالْباءُ، وَالتّاءُ، أَوْ بِواوِ رُبّ، وَبِمُذْ، وَمُنْذُ: فَأَمّا المَخْفُوْضُ بِالْحَرْفِ فَهُو

As for the word that is khafdh-ized using particles, it is whatever's khafdh-ized using مِنْ *(min),* وَإلى *(ilaa),* عَنْ *('an),* عَلَى *('alaa),* فِيْ *(fee),* رُب *(rubba), the letter* ب *, the letter* ك *, the letter* ل *, one of the particles used for oaths (they are the letter* و *, the letter* ب *, the letter* ت *), the* و *of* رُب*, or either of* مُذْ *(mudh) or* مُنْذُ *(mundhu)*

The first kind of *jarr*-ized word is when one of the particles of *jarr* is before it. There are many of them, and below are some of them with selected meanings (they are used with both outright nouns and pronouns unless stated otherwise):

- مِنْ - Starting or beginning, for example: وَمِنْكَ وَمِنْ نُوْحٍ ("and from you and from Noah") [33:7]
- إلَى - Ending, for example إلَيْهِ يُرَدُّ عِلْمُ السّاعَةِ ("To Him is knowledge of the Hour attributed") [41:47] and إلى اللهِ مَرجِعُكُمْ جَمِيْعاً ("To Allah is your return all together") [5:48]
- عَنْ - Going past/beyond or surpassing something, as in لَقَدْ رَضِيَ اللهُ عَنِ الْمُؤْمِنِيْنَ ("Allah was certainly pleased with the believers") [48:18] and رَضِيَ اللهُ عَنْهُمْ وَرَضُوْا عَنْهُ ("Allah is pleased with them and they with Him") [98:8]
- عَلَى - Rising or going up, as in وَعَلَيْهَا وَعَلى الْفُلْكِ تُحْمَلُوْنَ ("And upon them and on ships you are carried") [23:22]
- فِيْ - Frame of time or place, as in وَفِيْ السّماءِ رِزْقُكُمْ ("And in the heaven is your provision") [51:22] and لا فِيْها غَوْلٌ ("No bad effect is there in it") [37:47]
- رُبّ - Reducing or lessening and it's only used for <u>indefinite outright nouns</u> and not pronouns, as in رُبّ رَجُلٍ كَرِيْمٍ لَقِيْتُهُ ("Few a noble man have I met")
- بِ - Making an intransitive verb transitive, as in فَإمّا نَذْهَبَنّ بِكَ ("And whether We take you away") [43:41] and ذَهَبَ اللهُ بِنُوْرِهِمْ ("Allah took away their light") [2:17]
- كَ - Resemblance, and is only used for <u>outright nouns</u>, as in مَثَلُ نُوْرِهِ كَمِشْكَاةٍ ("The example of His light is like a niche") [24:35]
- لِ - Deservingness and ownership, as in سَبّحَ لِلهِ ما فِيْ السّماواتِ وَالْأَرْضِ ("Whatever is in the heavens and earth exhalts Allah") [57:1] and لَهُ مُلْكُ السّماواتِ وَالْأَرْضِ ("For His is dominion of the heavens and the earth") [57:5]

- The three particles used for oaths (ب - ت - و), and we've already done those
- The و of رُبّ, as in a line by the poet Imru'l-Qays: وَلَيْلٍ كَمَوْجِ الْبَحْرِ أرْخَى سُدُوْلَهُ عَلَيّ ("And many a night, like the waves of the sea, has dropped its veils over me") - The و here has the same meaning as رُبّ
- مُذْ and مُنْذُ - They act on time periods, with the meanings of:
  - مِنْ ("from/since") if the word after it is in the past, as in ما رَأيْتُهُ مُذْ يَومِ الْخَمِيْسِ ("I haven't seen him since Thursday") and ما تكَلّمْتُهُ مُنْذُ شَهْرٍ ("I haven't spoken to him for a month")
  - فِيْ ("in") if the word after it is in the present, as in لا أُكَلِّمُهُ مُذْ يَوْمِنا ("I did not talk to him today") and لا ألْقاهُ مُنْذُ يَوْمِنا ("I did not meet him today")
  - If a verb follows one of these two, or the word after them is a noun in *raf'*, then they are <u>nouns</u>, not particles of *jarr*

Using إضافَة (*idhafah*)

مَا يُقَدّرُ بِالامِ، نَحْوُ غُلاَمُ زَيْدٍ وَهُوَ عَلَى قِسْمَيْن: وَأمّا مَا يُخْفَضُ بِالإضَافَةِ، فَنَحْوُ قَوْلِك وَما يُقَدّرُ بِمِنْ؛ فَالّذِي يُقدّرُ بِاللامِ نَحْوُ غُلاَمُ زَيدٍ وَالّذِيْ يُقَدّرُ بِمِنْ، نَحْوُ ثَوْبُ خَزٍّ وَبَابُ سَاجٍ وخَاتَمُ حَدِيدٍ، وَما أشْبَهَ ذَلِكَ

As for the word that's khafdh-ized using idhafah, it's like your saying غُلاَمُ زَيْدٍ *("The servant-boy of Zayd") and it is two kinds: what implies the meaning of* لِ *("for") and what implies the meaning of* مِنْ *("from"). What implies* لِ *is like* غُلاَمُ زَيْدٍ *and what implies* مِنْ *is like* ثَوْبُ خَزٍّ *("a garment of silk"),* بابُ ساجٍ *("a door of oak"),* خاتَمُ حَدِيْدٍ *("a ring of iron") and whatever resembles that*

A word that is in *jarr* because of *idhafah* is actually <u>three</u> kinds (the *Ajurroomiyyah* mentioned two):

1. The *idhafah* implies the meaning of مِنْ ("from"), and this is when the *mudhaaf* is part of the *mudhaaf ilayh*, as in صُوْفٍ جُبّةُ ("a cloak of wool"). The cloak is part of wool and made from a piece of it
2. It implies the meaning of فِيْ ("in"), and this is when the *mudhaaf ilayh* is a ظَرْف (frame of time or place) for the *mudhaaf*, as in بَلْ مَكْرُ اللَيْلِ ("Rather, [your] conspiracy of night") [34:33]. The night is the frame of time for the conspiracy and is when the conspiracy happens. **Note**: This one was not mentioned in the text, and we are adding it for completeness
3. It implies the meaning of لِ ("for"), and this is for whatever doesn't fall in the other two, like ownership, as in غُلامُ زَيْدٍ ("the boy-servant of Zayd") or

exclusivity, as in حَصِيْر الْمَسْجِدِ ("the mat for the masjid")

The grammatical follower

This was dealt with when we looked at the grammatical followers of a word that is in *raf'*. For *jarr*, the same concept applies, so a follower of a word that's in *jarr* will follow it in *jarr*.

From the Quran

Below is a page from the Quran (41:39-46). Words that have been *jarr*-ized using a particle are highlighted, *mudhaaf ilayh*s are underlined in red, and followers of *jarr*-ized words are underlined in blue.

وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ
ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَن
يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ ٱعْمَلُوا۟ مَا شِئْتُمْ
إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ
وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ
خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ
لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ
﴿٤٣﴾ وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ۖ
ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ
لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ
يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ
فَٱخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ
بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾ مَّنْ عَمِلَ صَٰلِحًا
فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾

٤٨١

- If لِ comes before a word that starts with ا, like الله or الذي or any definite noun with ال at the beginning, the ا is dropped. So, you'll see لِلرُّسُلِ and ذِيْنَلِل instead of لِالرُّسُلِ and ذِيْنَلِال

- All the followers on this page are adjectives of the word right before them, except word مُرِيْبٍ ("disquieting"), which describes the word شَكٍّ ("doubt"). **Note**: A grammatical follower does not have to come <u>immediately</u> after the word whose status it's following
- It bears repeating that pronouns like هُ and هُمْ are fixed and do not change their sound between states. If you see them take a *kasrah* like هِ and هِمْ, it's for <u>pronunciation purposes</u> only
- مِنْ بَينِ يَدَيْهِ is really four (count 'em) words. Word-for-word, the whole thing is "from between the two hands of it", but it's translated as "from in front of it:
  - مِنْ ("from"), a particle of *jarr* followed by,
  - بَيْنِ ("between"), which is *mudhaaf* to,
  - يَدَيْ ("two hands") -The ا in يّدانِ ("two hands") switched to ي because the word is *mudhaaf ilayh*, and in turn, it's going to drop its final ن because it in turn is in *mudhaaf* to,
  - the pronoun هِ ("he/it")
  - **Note**: You can have multiple *mudhaaf ilayh*s chained up, with a *mudhaaf ilayh* being *mudhaaf* to the word after it

Questions

1. In how many situations will a word be in the state of *jarr*?
2. What are some meanings that these particles indicate, and which of them are not used with pronouns?
   a. مِنْ
   b. عَنْ
   c. فِي
   d. رُبّ
   e. كَ
   f. لِ
3. How many kinds of إضافَة are there?
4. When will it have the meaning of مِنْ ("from")?
5. When will it have the meaning of فِيْ ("in")?

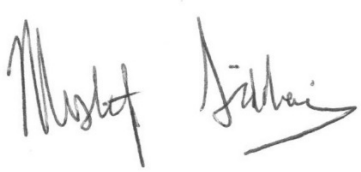
Final words

At this point, you've completed an in-depth study of classical text on Arabic grammar, so you should be feeling very happy. At the same time, this is only the beginning of your studies, as we should remember that the *Ajurroomiyyah* was written to be used when teaching beginners, and there is so much more to learn. I hope that getting this far has inspired the budding scholar in you to go further.

What to do next

- If you haven't yet, go to UltimateArabic.com and subscribe so that you'll never miss out on the latest stuff we do
- Sit with a scholar you have personal access to and go through the parts that weren't so clear to make sure you understood them properly
- Make sure you do the questions and exercises in this book (the answers and solutions in the appendix have some comments you'll find valuable)

As a final note, a lot of time and effort has gone into creating this book, so I respectfully ask that you not share or distribute it without my permission. Jazakumullahu khayran, and I hope you enjoyed reading this book as much as I did writing it!



- Mustafa Siddiqui

Appendix: Answers and solutions for the questions and exercises in the chapters

Chapter 1

Answers

1. It is beneficial (دمُفِي), composite (بّمُرَك) utterance (ظلَفْ), upon established rules (عبالوض)
2. It must be a sound that contains some of the alphabetical letters (ا through ي)
3. It is appropriate for the speaker to pause such that the listener is not waiting for something else
4. It must be composed of two words or more
5. The words that are included in the speech are from the utterances that the Arabs have set for specific meanings
6. Examples
    a. إِسْمِيْ زَيْدٌ - My name is Zaid
    b. البابُ مَفْتُوْحٌ - The door is open
    c. ذَهَبَ الوَلَدُ إلى المَدْرَسَةِ – The boy went to the school
    d. الله رَبُّنا - Allah is our Lord
    e. مُحَمّدٌ نَبِيُّنا – Muhammad صلى الله عليه وسلم is our prophet

Chapter 2

Answers

1. A word that gives a meaning by itself that is not associated with any time period
2. مُحَمّدٌ (Muhammad) - عَلِيٌ (Ali) - رَجُلٌ (a man) - جَمَلٌ (camel) - نَهَرٌ (river)
3. A word that indicates a meaning that is associated with one of three time periods
4. Three
5. A verb that indicates something that occurs at the time of the speaker or after
6. A verb that indicates something whose occurrence is sought after the speaker's time
7. A verb that indicates something that happened before the speaker
8. نَصَرَ - (He helped) – فَهِمَ (He understood) – يَعْلَمُ (He knows) - يَجْلِسُ (He sits) - اضْرِبْ (Hit!)
9. A word that comes to give a meaning in the context of other words
10. مِنْ (from) - إلى (to) - عَنْ (from/about) - عَلى (upon/over) - إلا (except) - لَكِنْ (however) - إنّ (indeed) - أَنْ (to) - بَلى (certainly) - بَلْ (rather)

Chapter 3

Answers

1. Four signs of the ism are:
    a. The word is in the grammatical state of خَفْض (*khafdh*)
    b. The word has a تَنوِين (*tanwin*) at the end
    c. The word has ال at the beginning
    d. A particle that causes a word to be in the grammatical state of خفض comes before it
2. “To become low”
3. A silent ن that is added to a word using an additional vowel marking

Solutions

1. بِسمِ اللهِ الرَحمنِ الرَحِيم
    a. اسم (The ا in اسم is dropped) – *Khafdh* and the *harf* ب before it
    b. اللهِ – *Khafdh*
    c. الرّحْمنِ and الر ّحِيْمِ – *Khafdh* and ال
2. الحَمدُ للهِ رَبِّ العالَمِينَ
    a. الحَمْدُ – The ال
    b. اللهِ (the ا drops because of لِ before it) – *Khafdh* and the *harf* ل before it
    c. رَبِّ – *Khafdh*
    d. العالَمِيْن – The ال
3. إنّ الصَلاةَ تَنْهى عَنِ الفَحْشاءِ وَالمُنكَرِ
    a. الصلاةَ – The ال
    b. الفَحشاءِ and المُنْكَرِ – *Khafdh* and ال
4. وَالعَصرِ إنّ الإنْسانَ لَفِي خُسرٍ
    a. العَصْرِ – *Khafdh*, ال and the *harf* و before it
    b. الإنسانَ – The ال
    c. خُسْرٍ – *Khafdh* and the *harf* فِي before it
5. وَإلهُكُم إلهٌ واحِدٌ
    a. إلهٌ and واحِدٌ – Both have *tanwin*
6. الرَحْمنُ فَاسأَلْ بِهِ خَبِيرًا
    a. الرحْمنُ – The ال
    b. هِ – The *harf* ب before it
    c. خَبِيرًا – *Tanwin*

7. قُل إنّ صَلاتِي وَنُسُكِي وَمَحيايَ وَمَماتِي لِلهِ رَبِّ العالَمِينَ، لا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرتُ وَأنا أَوّلُ المُؤمِنِينَ
    a. اللهِ – *Khafdh*
    b. رَبِّ – *Khafdh*
    c. العالَمِيْن – The ال
    d. هُ – The *harf* ل before it
    e. ذلِكَ – The *harf* بِ before it
    f. المُؤمِنِيْنَ – The ال

Chapter 4

Answers

1. Some meanings of the particles:
    a. مِن - Starting or beginning
    b. ل – Ownership, specification or deservingness
    c. كَ – Resemblance
    d. رُبّ – Reducing or lessening
    e. عَنْ – Going past or beyond something
    f. فِي – Frame of time or place
2. Only apparent ones
3. Only the name الله
4. Examples:
    a. بِاللهِ لَأَجْتَهِدَنّ (By Allah, I will certainly strive)
    b. بِكَ لَأَضْرِبَنّ الْكَسُوْلَ (By You, I will certainly hit the lazy one)

Chapter 5

Answers

1. Signs of the *fi'l*:
    a. قَدْ
    b. The letter س
    c. سَوفَ
    d. The silent ت used for the feminine
2. Three:
    a. Only with the ماض (past tense)
    b. Only with the مُضارِع (present tense)
    c. With either the ماض or the مُضارع
3. The silent ت
4. Two: The particles س and سَوفَ
5. The particle قَدْ
6. Meanings of دق :
    a. In the past tense:
        i. verification that something has happened
        ii. something's about to happen
    b. In the present tense:
        i. That something happens rarely
        ii. That something happens often
7. The *ism* attached to this action is feminine
8. The action happens in the future
9. The letter س is less into the future than سَوفَ
10. قَد أَفْلَحَ المُؤمِنُونَ (Certainly, the believers have succeeded) [Quran 23:1]
11. قَد قامَتِ الصَلاة (The prayer is about to be established)
12. قَد يَصدُقُ الكَذُوبُ (Rarely will a liar be truthful)
13. قَد يَفعَلُ التَقيُّ الخَير (Often does a pious one do good)
14. قَدْ غَرَبَتِ الشَمسُ (The sun is about to set, or the sun has certainly set)

Solutions

- إنْ تُبْدُوا خَيْرًا أوْ تُخْفُوْهُ أوْ تَعْفُوا عَنْ سُوءٍ فَإن اللهَ كانَ عَفُوًا قَدِيْرًا

- خَيرًا – *Ism* (*tanwin*)
- سُوْءٍ – *Ism* (*jarr*, *tanwin*, the *harf* عن before it)
- عَفُوًّا and قَدِيْرًا - Both *isms* (tanwin)

- إنّ الصَفا وَالمَرْوَةَ مِنْ شَعائرِ اللهِ فَمَنْ حَجّ البَيْتَ أوِ اعْتَمَرَ فَلا جُناحَ عَلَيْهِ أن يَطّوّفَ بِهِما ومَن تَطَوّعَ خَيْرًا فإنّ اللهَ شاكرٌ عَلِيمٌ
  - الصفا and المَروة – Both *isms* (the ال)
  - شَعائرِ – *Ism* (*jarr* and the *harf* مِن before it)
  - اللهِ – *Ism* (*jarr*)
  - البَيتَ – *Ism* (the ال)
  - هِ – *Ism* (the *harf* على before it)
  - هِما – *Ism* (the *harf* ب before it)
  - خَيرا – *Ism* (*tanwin*)
- سَتَكُونُ فِتَنٌ القاعِدُ فِيها خَيْرٌ مِن القائمِ، وَالقائمُ فِيْها خَيرٌ مِن الماشِيْ، وَالماشِي فِيها خَيرٌ مِن الساعِيْ، مَنْ تَشَرّفَ لَها تَسْتَشْرِفُه وَمَن وَجَدَ فِيها مَلْجأً أو مَعاذًا, فَلْيَعُذْ بِهِ
  - تَكُون – *Fi’l*(س before it)
  - فِتَنٌ – *Ism* (*tanwin*)
  - The words القائمُ القاعِدُ – الماشِي –ْ: All *isms* (the ال)
  - ها in all the افِيه ’s – *Ism* (the *harf* في before it)
  - All the خَيْرٌ’s – *Ism* (*tanwin*)
  - All words with مِنْ before them – *Ism* (All have ال and the *harf* مِنْ before them)
  - The ها in لها – Ism (the *harf* ل before it)
  - مَلجأً and مَعاذًا – Both *isms* (*tanwin*)
  - هِ in بِهْ – *Ism* (the *harf* ب before it)

Chapter 6

Solution

1. مَا جَعَلَ الله لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ
    a. لِ – *Harf*
    b. رُجُلٍ – I*sm* (*jarr* and the *harf* ل before it)
    c. مِن – *Harf*
    d. قَلْبَيْنِ – *Ism* (the *harf* مِن before it)
    e. فِي – *Harf*
    f. جَوْفِ - *Ism* (*jarr* and the *harf* في before it)
2. يَحْرِصُ الْعَاقِلُ عَلَى رِضَا رَبِّهِ
    a. العاقِلُ – *Ism* (the ال)
    b. عَلى – *Harf*
    c. رِضا – *Ism* (the *harf* على before it)
    d. رَبِّ – *Ism* (*jarr*)
3. احْرُثْ لِدُنْيَاكَ كَأَنَّكَ تَعِيْشُ أَبَدًا
    a. لِ – *Harf*
    b. دُنْيا – *Ism* (the *harf* ل before it)
    c. أَبَدًا – *Ism* (*tanwin*)
4. يَسْعَى الْفَتَى لأِمُورٍ لَيْسَ يُدْرِكُها، لَنْ تُدْرِكَ الْمَجْدَ حَتّى تَلْعَقَ الصّبْرَ
    a. الفَتى – *Ism* (the ال)
    b. لِ – *Harf*
    c. أمُورٍ – *Ism* (*jarr* and the *harf* ل before it)
    d. لَنْ – *Harf*
    e. المَجْدَ – *Ism* (the ال)
    f. حَتّى – *Harf*
    g. الصّبْرَ – *Ism* (the ال)
5. إنْ تَصْدُقْ تَسُدْ
    a. إنْ - *Harf*
6. قَدْ أَفْلَحَ مَنْ زَكّاهَا وَقَدْ خَابَ مَنْ دَسّاهَا
    a. قَدْ – *Harf*
    b. أفلَحَ and خاب – Both *fi'ls* (the قد before them)

Chapter 7

Answers

1. *It is changing of the endings of words due to the differences in influences that enter them, explicitly or implicitly*
2. The condition/state of the ending, not the actual letters at the end

Chapter 8

Answers

1. When a word sticks to one condition for a reason other than the three reasons for implied changes
2. Whatever’s ending state changes, explicitly or implicitly, due to external influences
3. Whatever’s ending stays on one state, due to other than an external influence or having defective letters
4. Two (explicit and implicit)
5. The change is heard clearly
6. The change is not heard when the word changes state
7. (1) Impossibility of placing a vowel on it, (2) difficulty in pronouncing the vowel or (3) association with something that forces a vowel on it

Chapter 9

Answers

1. *رَفْعٌ (raf'), نَصْبٌ (nasb), خَفْضٌ (khafdh) and جَزْمٌ (jazm)*
2. Linguistically, it means "to be high and to rise up". In grammar, it is "a specific change whose sign is ضَمّة (*dhammah*) and what substitutes for it"
3. Linguistically, it is to "stand straight and upright". Grammatically, it is "a specific change whose sign is فَتْحَة (*fathah*) and whatever substitutes for it"
4. Linguistically, it is "to sink low". Grammatically, it is "a specific change whose sign is كَسْرَة (*kasrah*) and whatever substitutes for it"
5. Linguistically, it is "to drag". Grammatically, it is the same *khafdh*
6. Linguistically, it means "to cut". Grammatically, it is "a specific change whose sign is سُكُون (*sukoon*) and whatever substitutes for it"
7. *Raf'* and *nasb*
8. *Jarr*/*Khafdh*
9. *Jazm*
10. Examples
    a. عَلِيٌّ
    b. أُحِبَ
    c. الكَسُوْلِ
    d. يَفُزْ

Chapter 11

Solution

- ما لَكَ تُعْطِيْ وَلا تَعِدُ؟ قالَ ما لَكِ وَالْوَعْدَ؟ قالَتْ يَنْفَسِحُ بِهِ زِ قالتْ أعرابِيّةٌ لِرَجُل البَصَرُ، وَيَنتَشِرُ فِيهِ الأمَلُ، وَتَطِيبُ بِذِكْرِهِ النُفُوسُ وَيَرْخى به العَيشُ وَتُكتَسَبُ بِهِ المَوادّاتُ، وَيُربَحُ به المَدحُ وَالوَفاءُ
  - أعرابِيّةٌ – البَصَرُ – الأَمَلُ – العَيْشُ – المدْحُ – الوفاء –ُ: Singular noun with explicit *dhammah*
  - تُعْطِيْ يَرْخ –ى : Present tense with nothing attached and implied *dhammah* (heaviness)
  - تَعِدُ يَنفَسِحُ – يَنتَشِرُ – تَطِيْبُ – تُكْسَبُ – يُرْبَح –ُ: Present tense with nothing attached and explicit *dhammah*
  - النُّفُوْسُ: Broken plural with an explicit *dhammah*
  - المَوادّات: Sound feminine plural with explicit *dhammah*
- الخَلْقُ عِيالُ اللهِ فأحَبُّهُمْ لِلهِ أنْفَعُهُمْ لِعِيالِهِ
  - الخَلْقُ أَحَبُّ – أنفَع –ُ: Singular noun with explicit *dhammah*
  - عِيال: - Broken plural with explicit *dhammah*
- أولى الناسِ بِالعَفوِ أقْدَرُهُمْ على العُقُوبةِ
  - أولى : Singular noun with implied *dhammah* (impossibility)
  - أَقْدَر: Singular noun with explicit *dhammah*
- عِنْدَ الشدائدِ تُعْرَفُ الإخْوانُ
  - تُعْرَف: Present tense with nothing attached and explicit *dhammah*
  - الإخْوان: Broken plural with explicit *dhammah*
- تَهُوْنُ البَلايا بِالصَبْر
  - تَهُوْن: Present tense with nothing attached and explicit *dhammah*
  - االبَلاي : Broken plural with implied *dhammah* (impossibility)
- الخَطايا تُظْلِمُ القَلْبَ
  - االخَطاي : Broken plural with implied *dhammah* (impossibility)
  - تُظلِم: Present tense with nothing attached and explicit *dhammah*
- القِرى إكرامُ الضَيفِ
  - القِرى : Singular noun with implied *dhammah* (impossibility)
  - إكْرَام: Singular noun with explicit *dhammah*
- الداعِيْ إلى الخَيرِ كَفاعِلِهِ
  - الدّاعِي: Singular noun with implied *dhammah* (heaviness)
- الظُّلمُ ظُلُماتٌ يَومَ القِيامةِ
  - الظُّلْم: Singular noun with explicit *dhammah*
  - الظُّلامات: Sound feminine plural with explicit *dhammah*

Answers

1. Four
2. Any noun that is neither a dual or a plural and is not one of the Five Nouns
3. Examples
    a. مُحَمّدٌ
    b. القاضِيْ
    c. فاطِمَةُ
    d. لَيلَى
4. Whatever indicate the plural by changing the form of its singular
5. Six
6. سُكارى
7. زَيانِبُ
8. A feminine noun that is pluralized by adding ات
9. No, except when it is added to the ي of the speaker
10. A broken plural (Example: ةقُضا)
11. When it has none of the following attached to it:
    a. the ا of the dual
    b. the و of the plural
    c. the ي of addressing the feminine 2nd person
    d. The heavy or light ن of emphasis
12. يَقْضِي – – يَرْضى يَدْعُوْ

Chapter 12

Answers

1. Two
2. An *ism* that indicates the plural by adding ون to the end of it
3. The Five Nouns are:
    a. أَبُوْكَ (your father)
    b. أَخُوْكَ (your brother)
    c. حَمُوْكَ (your in-law)
    d. فُوْكَ (your mouth)
    e. ذُوْ مالٍ (an owner of wealth)
4. Conditions
    a. That they be singular form, and not the dual or plural
    b. That they be in the “magnified” form and not the diminutive one
    c. That they be *mudhaaf* (added to another word)
    d. That they not be added to the ي of the first person (i.e. "me/I")
5. Using vowels like other broken plurals
6. Using ا and ي like other dual nouns
7. Using vowels like other singular nouns
8. Using implied vowels like other nouns that have this ي
9. Special conditions:
    a. The word فم has to drop its م
    b. The word ذو has to come with the meaning of صاحب and is not *mudhaaf* to a pronoun

Chapter 13

Answers

1. One
2. A noun that indicates two masculine or two feminine things using ان at the end
3. عُمَرانِ and هِنْدانِ

Chapter 14

Answers

1. One
2. ت (for the second person or feminine) and ي (for the masculine third person)
3. ت (for the masculine second person) and ي (for the masculine second person)
4. Only ت
5. A فِعل مُضارِع that has the (1) ا of the masculine dual or feminine dual, (2) و of the masculine plural, or (3) ي of the feminine 2nd person attached to it

Chapter 15

Answers

1. Three
2. Examples
    a. عَليًا
    b. الفَتى
    c. هِنْدًا
    d. لَيْلى
3. الرِّجالَ
4. When it has nothing attached to the end of it
5. نَبْرَحَ
6. By dropping the final ن
7. It will be fixed (*mabni*) on *fathah*

Chapter 16

Answers

1. One (in the Five Nouns)

Chapter 17

Solution

1. العَاقِلاتُ
2. فاطِمَاتُ
3. سُعْدَياتُ
4. المُدَرِّسَاتُ
5. المُهّذّبَاتُ
6. الحَمّاماتُ
7. ذِكْرَياتُ

Answers

1. One (in the sound feminine plural)

Chapter 18

Solution

1. مَحَمّدانِ and مُحَمّدُوْنَ
2. فاطِمتانِ
3. بَكْرَانِ and بَكْرُوْنَ
4. السّبْعانِ
5. الكاتِبانِ and الكاتِبُوْنَ
6. النّمِرانِ
7. القاضِيانِ and القاضُوْنَ
8. المُصْطَفَيانِ and المُصْطَفَوْنَ

Chapter 19

Solution

1. الكِتابَ
2. القِرطاسَ
3. القَلَمَ
4. الدَواةَ
5. النّمِرَ
6. النَهَرَ
7. الفِيْلَ
8. الحَدِيْقَةَ
9. الجَمَلَ
10. البَساتِيْنَ
11. المَغانِمَ
12. الآدابَ
13. يَظْهَرَ
14. الصادِقاتِ
15. العَفِيْفاتِ
16. الوالِداتِ
17. الإِخْوَانَ
18. الأساتِذَةَ
19. المُعَلِّمِيْنَ
20. الآبَاءَ
21. أخاكَ
22. العَلَمَ
23. المُرُوْءةَ
24. الصَدِيْقَيْنِ
25. أباكَ
26. الأصْدِقاءَ
27. المُؤْمِنِيْنَ
28. الزُرّاعَ
29. المُتّقِيْنَ
30. تَقُوْما

31. يَلْعَبا

Answers

1. In the sound feminine plural
2. In the dual and the sound masculine plural
3. In the Five Verbs
4. Examples
    a. والِداتٍ
    b. أباكَ
    c. عامِلِيْنَ
    d. طالِبَيْنِ

Chapter 20

Answers

1. In (1) the fully flexible singular noun, (2) the fully flexible broken plural and (3) the sound feminine plural
2. A singular noun that can take *tanwin* at the end
3. A broken plural that can take *tanwin* at the end
4. Examples
    a. زَيْدٍ
    b. رِجالٍ
    c. صالِحاتٍ

Chapter 21

Solutions

1. What do the following verbs look like in the state of *nasb*?
    a. يَجْرِيَ
    b. يَبْنِيَ
    c. يُنَظِّفَ
    d. يَرْكَبَ
    e. يَمْحُوَ
    f. يَشْرَبَ
    g. تُضِيْءَ
2. What do these nouns look like in in the states of *nasb* and *jarr*?
    a. الوالِدَ and الوالِدِ
    b. الإخْوَةَ and إخْوَةِال
    c. الأسْنانَ and الأسْنانِ
    d. الكِتابَ and الكِتاب ِ
    e. القِطارَ and القِطار ِ
    f. الفاكِهَةَ and لفاكِهَة ِ
    g. الأُمَ and الأُمّ ِ
    h. الأصْدِقاءَ and الأصْدِقاء ِ
    i. التِلْمِيْذَينِ in both
    j. الرَجُلَينِ in both
    k. الجُنْدِيَ and الجُنْدِيّ ِ
    l. الفَتاةَ and الفَتاة ِ
    m. أخَاكَ and أخِيْكَ
    n. الصَدِيْقَ and صَدِيْقِال
    o. الجُنْدِيّيْنِ in both
    p. الفَتَيَيْنِ in both
    q. التّاجِرَ and التّاجِر ّ
    r. الوَرْدَ and الوَرْد ِ
    s. النِيْلَ and النِيْل ِ
    t. الاِسْتِحْمامَ and الاِسْتِحْمام ِ
    u. النّشاطَ and النّشاطِ ّ
    v. المُهْمِلَ and المُهْمِل ِ

w. المُهَذّباتِ in both

Chapter 22

Solution

- زَيْنَبُ (Zaynab) – Proper name that is feminine
- مُضَرُ (Mudhar) – Proper name that sounds like فُعَلُ
- يُوْسُفُ (Yusuf) – Proper name that is non-Arab
- إبراهِيْمُ (Ibrahim) – Proper name that is non-Arab
- أكْرَمُ مِنْ أحْمَدَ ("nobler than Ahmad") – أكرَمُ (descriptive noun) and أحْمَدُ (proper noun) are both in the form of a *fi'l*
- بَعْلَبَكُّ (Baalbek) – Proper noun that is composed from two words
- رَيّانُ ("lush") – Descriptive noun that ends with ان
- مَغالِيْقُ ("locks") – Utmost plural
- حَسّانُ (Hassaan) – Proper noun that ends with ان
- عاشُوْراءُ (Ashura) – Made feminine using *alif mamdudah*
- دُنْيا ("lower/nearer") – Made feminine using *alif maqsurah*

Answers

1. It won't take *tanwin*
2. There are two – العَلَمِيّة (being a proper noun) and الوَصْفِيّة (being a descriptive noun)
3. (1) Feminization either using an *alif*, (2) Non-Arabness, (3) Composition from multiple words, (4) Having ان added at the end, (5) Sounds like a *fi'l*, and (6) Adjustment from its original form
    a. Only the first three
    b. All of them
4. Utmost plural and feminization using *alif mamdudah* or *alif maqsurah*
5. Examples
    a. عُمَرُ
    b. مَثْنَى
    c. عُثْمانُ
    d. عَطْشانُ
    e. حَمْزَةُ
    f. أَكْبَرُ
    g. إسحاقُ

Chapter 23

Answers

1. In the partly flexible noun

Chapter 24

Answers

1. *Sukoon* and *hadhf* (omission)
2. In the present tense *fi'l* that has nothing attached to the end and has a sound ending
3. (1) The present tense fi'l that nothing attached to the end and has a defective ending and (2) the Five Verbs
4. A *fi'l* that does not end with one of the defective letters
    a. يَلْعَبْ – يَنْجَحْ – يُسافِرْ –
5. A *fi'l* that ends with one of the defective letters
    a. يَسْعَى and يَرْضَى
    b. يَدْعُوْ and يَرْجُوْ
    c. يَهْدِيْ and يُعْطِيْ
6. The Five Verbs that use ن to show that they are in *raf'*
    a. By dropping the final ن
    b. لَمْ يَضْرِبا - لَمْ يَضْرِبُوا - لَمْ تَضْرِبِيْ

Chapter 25

Answers

1. Two, one that takes status using vowels and one that takes status using letters
2. (1) The singular noun, (2) the broken plural, (3) the sound feminine plural, and (4) the present verb with nothing attached at the end
3. مُحَمَّدٌ – مُحَمَّدًا – مُحَمَّدٍ –
4. كُتُبٌ – كُتُبًا – كُتُبٍ –
5. Using *kasrah*
6. مُؤمِناتٌ – مُؤمِناتًا – مُؤمِناتٍ –
7. Using *fathah*
8. أَحْمَدُ – أَحْمَدَ – أَحْمَدَ –
9. By dropping its final letter

Chapter 26

Answers

1. (1) The dual, (2) the sound masculine plural, (3) the Five Nouns, and (4) the Five Verbs
2. Using ا
    a. Using ي
3. Using و
    a. Using ي
4. رَجُلَيْنِ – رَجُلانِ –
5. مُخْلِصِيْنَ – مُخْلِصِيْنَ – مُخْلِصُوْنَ –
6. Using و and ا
    a. Using ي
7. أَبُوْكَ and أَباكَ
8. يَذْهَبُوْا – يَذْهَبُوْا – يَذْهَبُوْنَ –

Chapter 29

Answers

1. Three: (1) الماضِيْ (past), (2) المُضارِع (present tense), and (3) الأمْر (the command)
2. Goes back to the past
3. At the same as the speaker's words or in the future
4. The speaker is seeking that something should happen
5. ذَهَبَ – يَذْهَبُ – يّذْهَبْ –
6. The past tense verb whose final root letter is normal and does not have a voweled pronoun for the doer attached to it
7. Examples
    a. Impossibility – دَعَى (Cannot put a *fathah* on an *alif*)
    b. Association with a vowel – كَتَبُوا (the و of the plural doer forces a *dhammah* on the ب , leaving no place for a *fathah* on it)
    c. Heaviness – كَتَبْتَ (If we keep *fathah* on the ب , it will be hard to pronounce four voweled letters in a row)
8. (1) When the final letter is normal and nothing's attached to the end and (2) when the ن of the feminine plural is attached
9. اذْهَبْ and اذْهَبْنَ
10. When either the heavy or light ن of emphasis is attached (اذْهَبَن ْ)
11. If the final letter is defective, you drop it in *jazm*
12. If the imperfect is one of Five Verbs
13. When it has one of the letters أ – ن – ي – ت – in front of it
14. For the speaker (male or female)
15. The royal "We" or when the speaker is with others
16. Whatever does not have the ن of emphasis or ن of the feminine plural attached can change state
17. If it has a ن of emphasis, it's fixed on *fathah*
18. If it has a ن of the feminine plural, it's fixed on *sukoon*
19. When it has neither of these ن 's attached, and nothing comes to *nasb*-ize or *jazm*-ize it

Chapter 30

Answers

1. أن – لَنْ – إذَنْ – كَيْ –
2. Meanings
    a. The meaning of the noun and in the future
    b. Negation of its occurrence in the future
    c. Response to something with a reward/outcome
    d. Gives the meaning of the verb's noun
3. (1) Must be at the beginning, (2) the noun has a meaning in the future, and (3) Nothing comes between it and the verb except an oath, call, or negation
4. The ل of كي
5. (1) The ل of denial, (2) حَتّ3) ,ى) the causative 4) ,ف) the و of accompaniment, and (5) أو
6. ما كانَ or لَمْ يَكُن must come before it
7. Limit and causation
8. A negation or a request (command/request/prohibition/questioning/asking politely/goading/wishing/hoping)

Chapter 31

Answers

1. Two – (1) Affects one verb and (2) affect two verbs
2. (1) لَمْ, (2) لَمّ ا, (3) أَلَمْ, (4) أَلَمّ ا, (5) The ل of commanding and beseeching, and (6) لا in prohibiting and beseeching
3. إن – مَنْ – ما – أيٌّ – مَتَى – أيّانَ – أَيْنَ – أنّى – حَيْثُما – كَيْفَما – إذما – مَهْما – (along with إذا in poetry only)
4. إنْ is a harf by consensus and مَنْ – ما – أيٌّ – مَتَى – أيّانَ – أَيْنَ – أنّى – – كَيْفَما حَيْثُما – (along with إذا in poetry only) are *isms* by consensus

Chapter 32

Answers

1. Seven: (1) The doer, (2) the grammatical substitute for the doer, (3) the *mubtada`*, (4) the *khabar*, (5) the *ism* of كان and its sisters, (6) the *khabar* of إنّ and its sisters, and (7) the grammatical follower of something that's in *raf'*
2. (1) the description, (2) عطف, 3)) emphasis, and (4) substitution
    a. نَعت (description), followed by طف البيانعَ (explanatory addition), followed by وكِيدتآ (emphasis), followed by دَلبآ (substitute), followed by طف النسقِعآ (conjunctive addition)
3. مُحَمّدٌ رَجُلٌ

Chapter 33

Answers

1. “Whoever made the action happen” and “the *raf’*-ized noun whose verb is mentioned before it”
2. Two, the apparent and the obscured
3. The apparent gives its meaning without needing something else to indicate its intent
4. What needs something to come and it indicates whether it’s first/second/third person
5. 12 (two for the first person, five for the second person, five for the third person)

Chapter 34

Solutions

1. زَهْرَةً ("Mahmood cut a flower") --> قُطِعَ زَهْرَةٌ ("A flower was cut")
2. اشْتُرِيَ كِتابٌ
3. قُرِأَ دَرْسٌ
4. يُعْطَى الْفُقَراءُ
5. يُكْرَمُ المُجْتَهِدُ
6. يُتَعَلَمُ الرِمايةُ
7. يُسْتَغْفَرُ رَبُّنا

Answers

1. The noun in *raf'* whose doer is not mentioned with it
2. "The object whose doer is not mentioned"
3. For the past tense, you put *dhammah* on the beginning and *kasrah* before the end. For present tense you put *dhammah* on the beginning and *fathah* before the end
4. It takes a *dhammah* where it used to take *fathah* (moves from *nasb* to *raf'*)

Chapter 35

Solution

1. *Mubtada`*: المُجْتَهِدُ, *khabar*: يَفُوْزُ بِغَايَتِهِ (the “he” inside زيَفُو)
2. *Mubtada`*: المُؤمِناتُ, *khabar*: يُسَبِّحْنَ اللهَ (the feminine plural doer in يُسَبِّحْنَ)
3. *Mubtada`*: كِتابُكَ, *khabar*: نَظِيْفٌ
4. *Mubtada`*: هَذا الْقَلَمُ, *khabar*: مِنْ خَشَبٍ
5. *Mubtada`*: الْأَحْذِيةُ, *khabar*: تُصْنَعُ مِنْ الماعِزِ وَغَيْرِهِ (the feminine doer in تُصنَعُ)
6. Mubtada`: الْقِدْرُ, *khabar*: عَلى النَارِ
7. *Mubtada`*: أَبُوْكَ, *khabar*: الذِيْ يُنْفِقُ عَلَيْكَ
8. *Mubtada`*: أُمُّكَ, *khabar*: أَحَقُّ الناسِ بِبِرِّكَ
9. *Mubtada`*: العُصْفُوْرُ, *khabar*: يُغَرِّدُ فَوْقَ الشَجَرَةِ (the doer in يُغَرِّدُ)
10. *Mubtada`*: صَدِيْقِيْ, *khabar*: أَبُوْهُ عِنْدَهُ (the ه in أَبُوهُ)
11. *Mubtada`*: وَالِدِيْ, *khabar*: عِنْدَهُ حِصانٌ (the ه in عَنْدَهُ)
12. *Mubtada`*: أَخِيْ, khabar: لَهُ سَيّارَةٌ (the ه in لَهُ)

Answers

1. A *raf’*-ized noun that is free of influences (it starts a sentence, and is the subject/topic)
2. The *raf’*-ized noun that refers back to the *mubtada`*
3. مُحَمّدٌ رَسُولُ اللهِ and أَنْتَ فاهِمٌ
4. 12 (Two for first person, five for the second person, five for the third person)
5. Two (noun sentence or verbal sentence)
6. Two: (1) a particle of *jarr* followed by a *jarr*-ized noun, or (2) a *tharf* that indicates a frame of time/place
7. A pronoun or a pointing word
8. Number and gender

Chapter 36

Answers

1. Three: (1) كانَ and its sisters, (2) إنّ and its sisters, and (3) ظَنَنْتُ and its sisters
2. They *raf'*-ize a noun and *nasb*-ize its *khabar*
3. They *nasb*-ize a noun and *raf'*-ize its *khabar*
4. كَأنّ is for making comparisons and لَيْتَ is expressing a wish
5. To set a misunderstanding straight
6. Hope for something that's possible/likely to happen
7. Dread for something disliked
8. They put the *mubtada`* and *khabar* in *nasb* as two objects
9. Break down these sentences
    - لَيْتَنِيْ مِتُّ قَبْلَ هَذا
        1. لَيْتَنِي – *Nasb*-izer with ي as its *ism*
        2. مِتُّ – Past tense verb with its doer ("I") inside
        3. قَبْلَ – Frame of time, *mudhaaf*
        4. هذا – *mudhaaf ilayh*, with the verbal sentence starting with مِتُّ as the *khabar* of لَيْتَ
    - لَعَلِّيْ أبْلُغُ الْأسْبابَ ("Perhaps, I will reach the ways")
        1. لَعَلِّيْ – *Nasb*-izer with ي as its *ism*
        2. أبْلُغُ – Present tense verb in *raf'* with its doer ("I") inside
        3. الأسْبابَ – In *nasb*, as the object of أبْلُغُ, with the verbal sentence starting with أبلغ as the *khabar* of لَعَلّ

Chapter 38

Answers

1. A word used to describe another word
2. Two
3. Describes something in the described thing
4. Describes something related to the described thing
5. State, definite/indefiniteness, gender and number
6. The *sabab*(بسَبَ) after it

Chapter 39

Answers

1. A word that used to refer to the first, second or third person
2. A name for a specific entity
3. A word that indicates a specific entity (or entities) by pointing
4. A word that indicates a specific entity (or entities) using a sentence after (ةصِل)
5. هُوَ زَيْدٌ – هَذا – الّذِيْ –

Chapter 40

Solutions

1. ما رَأيْتُ مُحَمّدًا لَكِنْ وَكِيْلَهُ ("I did not see Muhammad, rather his agent")
    a. ما – *Harf*
    b. رَأيْتُ – Past tense verb
    c. مُحَمّدًا – Singular noun, in *nasb*
    d. لَكِنْ – *‘Atf*
    e. وَكِيْلَ – Joined to مُحمدًا using لَكِن ْ, in *nasb*
    f. هُ – Pronoun, *mudhaaf ilayh* in *jarr*
2. زارَنا أُخُوْكَ وَصَدِيْقُهُ
    a. زَارَ – Past tense verb
    b. نا – Pronoun, direct object of زارَ in *nasb*
    c. أخُو – One of the Five Nouns, *mudhaaf*, in *raf’*
    d. كَ – Pronoun that is *mudhaaf ilayh*, in *jarr*
    e. وَ – Conjunction (ف‌عط)
    f. صَدِيْقُ – Joined to أخُو using و , in *raf’*
3. أخِيْ يَأكُلُ وَيَشْرَبُ كَثِيرًا ("My brother eats and drinks a lot")
    a. أخ – *Mubtada`*, *mudhaaf*, in *raf’*
    b. ي – Pronoun, *mudhaaf ilayh*, in *jarr*
    c. يَأكُلُ – Present tense verb, in raf’
    d. وَ – Conjunction
    e. يَشْرَبُ – Present tense verb, connected to يَأكُلُ using وَ, in *raf’*
    f. كَثِيرًا – Direct object of يأكُلُ and يَشْرَبُ, in *nasb*

Answers

1. It is an inclination
2. Two
3. It is a follower that explains what it follows
4. A follower that is connected using one of the حُروف العطف (particles of conjunction)
5. Meanings:
    a. A general connection between things
    b. Used to seek a specific answer after using أ
    c. Either/or

6. Conditions
    a. بَل – (1) only a single word can be after it, and (2) cannot be after a question
    b. لكِن – (1) Must come after a negation or prohibition, and (2) must be a single word
7. They will have the same state (*raf'*/*nab*/*jarr*/*jazm*)

Chapter 41

Answers

1. It is a word that emphasizes another word
2. النّفْس – كُلّ – جَمِيْع – أجْمع –ُ, and أجْمَعُ can have one of أَبْتَعُ - َكْتَعُأ أَبْصَعُ – after it for extra emphasis
3. They must have a pronoun that matches the emphasized word in gender and number
    a. Emphasis of a singular noun and its pronoun will be both be singular (e.g. هنَفْسُ)
    b. Emphasis of a plural and its pronoun will be both be plural (e.g. أنْفُسُهُم)
    c. Emphasis of a dual will be plural and its pronoun will be dual (e.g. اأنْفُسُهُم)
4. They also must have a pronoun that matches the emphasized word in gender and number
5. Yes, but it usually has كل before it
6. Examples
    a. جَمِيعُ emphasizes الطُّلابُ (which is in *raf'* as the *mubtada*`)
    b. نَفْسَ emphasizes عَلِيًّا (which is in *nasb* as the object of the action)
    c. أنْفُسَ emphasizes يْخَيْنِالش َ(which is in *nasb* as the object of the action)

Chapter 42

Answers

1. It is a follower of a word that is really what the meaning is applied to
2. In state
3. Four: (1) الكُلّ مِن الكُلّ - Complete/whole, (2) البَعْض مِن الكُلِّ – Partial, (3) الاشْتِمال – Something that is contained in the entity, (4) الغَلَط – the mistake
4. They need to have a pronoun that refers to the word you substitute for
5. The substitute is the exact same entity
6. The substitute is part of the entity
7. The substitute is something that entity has, without it being the same entity or part of it
8. Substituting to correct a mistake
9. Three: (1) البداء - A better word to use appears to you, (2) النّسان - What you said was wrong, (3) الغَلَط - Slip of the tongue
10. Examples
    a. مُحَمد is a complete substitute for رَسُول اللهِ
    b. عَشْرِ آياتٍ مِنْه is a partial substitute for القرآنِ (notice the pronoun ه)
    c. نُجُومُ substitutes for السّماء that contains it

Chapter 44

Answers

1. A noun that is in *nasb* and that action is associated with. It is who/what received the action. There are two kinds
2. The apparent object gives the meaning without needing an indicator of first, second or third person. The obscured object is a pronoun that indicates first, second or third person
3. Two, مُتّصِل (attached) and مُنْفَصِل (detached)
4. An attached obscure object is attached to the end of the verb and <u>cannot</u> start a sentence or come after إلا . There are 12 pronouns for it
5. A detached obscured object is not attached to the end of the verb and <u>can</u> start or sentence or come after إلا . There are also 12 pronouns for it
6. نُون الوقايَة (the ن of protection)

Chapter 45

Answers

1. It is the noun that comes third in the conjugation of the fi’l and indicates the meaning of the action without restriction to a time period
2. Three: (1) emphasis, (2) type, and (3) number
3. Two: لَفْظِيّ (has same meaning and same letters as the verb) and مَعْنَوِيّ (same meaning but not same letters as the verb)

Chapter 46

Answers

1. “Container”, and there are two kinds (time and place)
2. A *nasb*-ized noun that indicates time using a word for the time period that an event happened in, with the meaning of فِيْ for "in". There are two kinds, restricted and vague
3. Yes
4. It is like the frame of time, except it indicates space, and it can also be restricted and vague
5. NO. The restricted frame of time will be in *jarr* and have one of particles of *jarr* before it

Chapter 47

Answers

1. Which kind of state something is in. In grammar, it is a noun in *nasb* that clarifies someone/something's situation
2. Yes
3. (1) The *haal* is indefinite, (2) it comes after complete speech, (3) the possessor of the *haal* is definite
4. It must be definite, unless (1) the *haal* comes before it, (2) it is part of an *idhafah* or (3) it is restricted by a نَعت (adjective)

Chapter 48

Answers

1. Linguistically: explanation and separation. In grammar: a noun in *nasb* that clarifies entities
2. Two
3. تَمْيِيْز المُفْرَد clarifies a single word and تَمْيِيْز الجُمْلَة clarifies an entire sentence
4. Four: (1) the doer, (2) the object, (3) the *mubtada`*, and (4) something else
5. It is indefinite and after complete speech

Chapter 49

Answers

1. To take something out. In grammar it's to take something out using a إل or some other tool that normally would have been included in word before the tool
2. Eight and more
3. Three: (1) a *harf*(إل2) ,(ا) a noun (غَيْر and its sisters) and (3) sometimes a *harf*, sometimes a verb (خَلا and its sisters)
4. Three
    a. When the sentence you are excepting from is تامَ مُوْجَب (complete and affirmative), then the exception has to be in *nasb*
    b. When the sentence you're excepting from is تامّ مَنْفِيّ (complete and negative), then the exception can be in *nasb* as in exception or it can follow what's before the إلا in status
5. When what you're excepting from is mentioned (i.e. the sentence has all its essential parts)
6. There's a negation or something resembling it (like a prohibition or question) in it
7. It is always in *jarr* because it is *mudhaaf ilayh*
8. It can be in *jarr* if you treat خَلا as particle of *jarr*, or it can be in *nasb* if you treat خَلا as a verb

Chapter 50

Answers

1. It has the same effect that إنّ does (it makes the noun it's negating its *ism*, and the *khabar* of the sentence is its *khabar*)
2. The conditions are: (1) the noun has to be indefinite, (2) لا has to immediately precede it, (3) the *khabar* must also be indefinite, and (4) the لا is not repeated
3. It can be (1) a single word, (2) a *mudhaaf*, or (3) a pseudo-*mudhaaf*
4. It will be in *nasb* and will not have *tanwin*
5. It is the singular noun, dual, sound masculine plural or sound feminine plural
6. It will be in *nasb*
7. You have a choice to keep the exception in *nasb* or go with *raf'*
8. You must keep the noun in *raf'*
9. You must keep the noun in *raf'*

Chapter 51

Answers

1. Someone whose approach you seek. In grammar, it’s someone whose approach is sought using يا or one of its siblings
2. يا – أ – أيْ – أيا – هَيا – يَاأَيُّتُهَا – يَاأَيُّهَا –
3. Five
4. Three, depending on the state of the word that comes after it to complete it (which could be a doer, an object or *jarr*-ized using a *harf*)
5. It is in *nasb*

Chapter 52

Answers

1. It is a noun in *nasb* that is mentioned to clarify the cause for the action
2. It must be: (1) in the form of the masdar (infinitive), (2) *qalbi*, (3) a cause for the action before it, (4) united with the action in time, (5) united with the action in its doer
3. Three: (1) With ل, ا2)) as a *mudhaaf*, or (3) having neither ال nor *idhafah*
4. Usually comes in *jarr* with a particle, and rarely in *nasb*
5. *Nasb* and *jarr* come at about the same frequency

Chapter 53

Answers

1. A noun in *nasb* that is mentioned after و , with the meaning of “with”
2. It cannot be a verb or a particle. Like for *tamyiz*, it must be an outright noun, and something that’s re-interpreted as one
3. The sentence you are added this object to is already complete in meaning
4. It’s in *nasb*
5. Two: (1) Must be treated as object in *nasb* or (2) Can be treated as an object or as connected to something using و and in the same status as what’s before the و

Chapter 55

Answers

1. Three: (1) a noun with a particle of *jarr* before it, (2) a *mudhaaf ilayh*, and (3) a follower of a word that is in *jarr*
2. Some meanings:
    a. مِنْ – Starting and beginning
    b. عَنْ – Going past/beyond or surpassing something
    c. فِي – Frame of time or place
    d. رُبَّ – Reducing or lessening Not used with pronouns
    e. كَ – Resemblance Not used with pronouns
    f. لِ – Deservingness and ownership
3. Three: (1) with the meaning of مِ2) ,ن) with the meaning of فِي ْ, and (3) with the meaning of لِ
4. When the *mudhaaf* is part of the *mudhaaf ilayh*
5. When the *mudhaaf* is in the *mudhaaf ilayh*

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